NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

PUBLISHED AT 14 BROMFIELD STREET, BOSTON.] "LIGHT! MORE LIGHT STILL!"—GOETHE. [TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. III. FOR THE WEEK ENDING SATURDAY, NOVEMBER 7, 1857. No. 3.

Phenomenal & Philosophical.

"FRIENDS OF HUMAN PROGRESS."

The third annual meeting of a Religious Association bearing this title, was held at North Collins, Erie Co., N. H., on the 25th, 26th and 27th of September last. From the minutes of its proceedings, as published in the *Age of Progress* of Oct. 24th, we learn that ANDREW J. and MARY F. DAVIS were prominent among the speakers on the occasion. The following, among other declarations, or "testimonies," put forth by the meeting, indicate its liberal and practical tendencies:

HOME AND BIRTHRIGHT.

Happy homes, wherein wise affection rules, are of priceless value, giving in life's early morning, joy and cheerful strength to the soul, imparting that hopeful courage, that capacity to meet trials with an even mind, those habits of self-control, that love of truth, that health of mind and body so essential to the right conduct of life. Children born under such blessed influences, and coming into the world amidst such an atmosphere, have that rich endowment of mental and spiritual wealth and physical vigor and purity, which is the unalienable birthright of every human being; of which no parents have a right to rob their offspring by impurity or perverted passion in their married life. We earnestly commend to all parents a high standard, in their own homes, of purity of thought and action, an avoidance of vulgarity of speech, a high courtesy of deportment, an abstinence from all unseemly personal habits, and filthy or unwholesome stimulants, and a familiar, kindly cheerfulness of manner and speech. Then shall they seek to bestow this birthright on beings yet unborn, and thus to set fit examples to those around them; not by arbitrary government, crushing intellect and affection in submission to their despotic will, but guiding and controlling by the magnetic influence of power of mind and qualities of character, maturer, stronger, more perfect in development than those of their offsprings. Children should be younger companions, enjoying with affectionate reverence the parent's society. Our material surroundings are influences of no small moment. We would urge that every dwelling be tasteful in its finish and interior furnishings, which can be the case, even with limited means, by the thoughtful exercise of correct taste. In the pleasant and faithful location of the homestead and its surroundings of landscape, trees, grass and flowers, much can and should be done to develop beauty and harmony of spirit in those who may dwell therein. Let nothing be underrated which can help to make homes pleasant and happy, for *such homes must redeem the world;* those born therein shall have richer spiritual wealth, larger capacities receptive of those great truths which come like good angels to help humanity onward and upward.

EDUCATION.

Appreciating the importance of intellectual and moral culture, we should use efforts to keep our public schools free from sectarian influences, (in accordance with the spirit of our laws,) and also to awaken a feeling of the need of higher moral influence, which shall do away with degrading corporal punishment. As friends of justice and equality, we should patronize those private schools, academies and colleges which are most free from narrow bigotry; which encourage most the frank, respectful utterance of the honest opinions of students in debate and compositions, and which accord an equal educational privilege to all, without distinction of sex or race. We especially commend in such institutions, the joint education in the same classes and literary societies of young men and women, and their familiar social intercourse, wisely regulated as in a well-conducted home, as tending to awaken the intellect, purify the morals, and give that natural development to the social faculties which is the best safeguard of the young. Viewing education, in its wider sense, as the bringing into harmonious action, strengthening and developing of intellectual and moral powers, affections, social, moral and religious sentiments and intuitive faculties, acting through healthy physical bodies, we would seek to bring within reach, and surround ourselves by such aids of home schools, pure, healthful and progressive literature, public meetings, social enjoyments and physical activity as shall conduce to those great ends; thus calling out and awakening to life, growth and beauty, the germs of powers that lie folded in our natures.

AUTHORITY AND INSPIRATION.

We see in the present, and still more in the past, how men are and have been in spiritual and mental bondage to human authority, making life mean and slavish, building up false institutions in church and state, to fill the world with superstition, tyranny and want; sanctioning the power of a corrupt priesthood; cursing men with blind reverence for most wicked laws. We would be free, and strive to make others so, in the highest sense of the term; free to know and obey God's everlasting Gospel, as written in the laws of *our being, and of the Universe.*

We would accept no creed or book as master of the soul; believe no message, purporting to come either from earthly or heavenly spheres, with blind and unreasoning obedience, but accept from each and all with joy and thankfulness whatever our own souls hold to be true, and reject all else. It must be safe, right, and the royal road to truth and salvation, to use the high faculties of reason, conscience, religious sentiments and intuition with which we are endowed. To renounce these faculties, and not dare to use them, is to be *infidel*—unfaithful to our own souls. We cannot believe in the false teachings of the church and the clergy, that Inspiration ceased when the Bible was finished, and that God only revealed himself to the few Jews who were its authors. Such an idea is false to the great fact of man's progressive and expanding powers. We believe that God's inspirations come now as ever, free, impartial, glorious, if we will but so live as to be fit to receive them. It has been well said, "When a man once feels confidence in the eternal laws of God, and resolves to devote his life to their study and observance, he obtains a ground of faith compared to which all churches, atonements and infallible books, appear very trifling and unimportant." Let us seek that ground, and with our freedom higher truth shall dawn on us.

SPIRITUALISM.

Resolved, That the phenomena of Spiritualism present many remarkable facts, well proved by many intelligent witnesses, which demand investigation and questioning as to their origin, uses, and the laws by which they are governed. That while we would use a wise discrimination in this — as in all other subjects — we commend, in the ideas of the more advanced and rational teachers of the harmonial or spiritual doctrines, a recognition of the need of purer love, joined with higher and broader wisdom in the conduct of life, or of the importance of gaining knowledge by and through the perceptive, reflective and intuitive faculties, all in well-balanced operation; of the importance of daily effort for harmony of thought, action and development; of life beyond the grave as a condition of growth and progress, of activity and duty; of the beautiful faith, that voices of cheer and consolation may come to us from those who have gone before to a higher existence; earnest warnings against the baleful effects of bigotry; and emphatic injunctions not to accept their words as authority, but receive or reject them, as they may seem true or false to the free inquirer.

DRESS REFORM.

Whereas, every organ and function of the human body, as every faculty of the mind, requires *freedom* as a condition for an expansive growth and harmonic development of all its powers and capabilities, in their true, natural and divine order;

And whereas, the present style of woman's dress tends to dwarf and belittle the physical organism, and, through it, the soul—

Resolved, That as men and women of enlarged and liberal views upon various subjects, we owe it to ourselves, to our brothers and sisters in bondage, to the millions who will come after us, to speak earnestly and practically in behalf of *Dress Reform.* A loosening of waists and a shortening of skirts, so as to allow free respiration and unfettered movement of the limbs; discarding such articles as paper shoes, apparition bonnets, and the like, and that we ought to sustain with our sympathy and co-operation, in public and private, all those who feel it in their souls to adopt a reform dress, and live a more pure and healthful life than is possible to them while held in bondage to Custom and Fashion.

WOMAN AND MARRIAGE.

Resolved, That woman being the mother of the world and a co-equal with man in the heritage of immortality, should be favored with every advantage enjoyed by her brother, for physical, intellectual and moral education or development; that all civil and political privileges and emoluments should be as accessible to her as to man; that the same remuneration should be granted to her as to her brother for the same kind and amount of labor; and that, in the marriage relation, she should be fully secured in her natural rights to property, to the legal custody of her children and to the entire control of her own person, that thereby fewer and better children may be born, and humanity be improved and elevated.

DO GOOD. — Thousands of men breathe, move and live — pass off the stage of life, and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, none could point to them as the instrument of their redemption; and not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with, year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of Heaven. — *Dr. Chalmers.*

A MYSTERY. — A man, in the presence of a certain woman, is struck by the sudden fascination under which he has fallen. Confused memories come thick upon him as he looks: the tone of her voice, the character of her smile, nay, her individual features seem familiar to him; he loves himself in the idea that he has surely seen her — known her — loved her before; and at length he thinks, half with a smile, half with a pleasing dread, that the thing is an impossibility as regards this life, it must have occurred in some former state of existence! And he is right: it did occur in another state of existence; for such are all our new phases of thought. It is hard to say what trifle in her external appearance, or perhaps in her expression, served to connect her with the distant train of fancies and feelings; but the connection once established, however slightly, the rest was easy, and she became identified with the things and thoughts of the "former birth."—*Phila. Sat. Eve. Post.*

For the New England Spiritualist.

THE PANIC.

BY S. M. PETERS, S. R.

Every fact in Bible history, every fact in human life, has a spiritual significance underlying its external expression; and these facts, when classified, constitute the science of mundane existence. Every effect is the sequence of a cause immutable in its operation, and becomes, by virtue of its office, the cause of an effect still to follow. By studying these causes and their certain effects, we may learn how to live; and they who know how to live, are always prepared for that glorious change, called death. They who live in accordance with the eternal laws that govern the universe, never fear death, never clutch despairingly at the phantom hopes of a death-bed repentance, never send for a priest at the last hour of earth-life, to be psychologized into a faith which they have professed for years.

But we have not been educated in this way, and now, when this tremendous financial crisis is upon us, the worshippers of the "unknown god" are adrift upon a stormy sea, without compass, or rudder, or any guide of action whatever. The clergy preach sermons on the panic, and, as usual, float about in the vapor of a chaotic theology, where "darkness is on the face of the waters." No two of them agree as to the origin of the trouble, and not one of them has came within a "shadow of a shade" of the real cause. And their hearers go home from *church* no better satisfied with the prospects of the coming winter, than they were on the Saturday night previous, when they were discharged from employment.

This is a good time to test the intrinsic value of the spiritual committees of the "Church Militant," and it will be observed that their decline exceeds that of temporal food.

Every hour in the day I am consulted upon the present condition of the laboring classes, by men who have heretofore considered me a "dangerous member of society." A good presbyterian, after listening to a panic sermon, comes to me, when the following dialogue ensues: —

Presbyterian. "Well, Mr. Peters, you look as unconcerned as if every thing was right. I wish you would tell me how I am to get along another week."

Spirit Rapper. "'Take no thought for the morrow; sufficient unto the day is the evil thereof.'"

Presbyterian. "But I *must* think of the morrow; — how am I to get bread for my family?"

Spirit Rapper. "'Seek first the kingdom of God, and His righteousness, and all things will be added thereunto.'"

Presbyterian. "This is all nonsense; I did not come here to talk about religion. I have no money, no credit, and I am out of work."

Spirit Rapper. "If you can't live your religion, what is it good for?"

Presbyterian. "My religion was given to teach me how to *die*, not how to live."

Spirit Rapper. "O, very well! You are all right then; you will soon be out of trouble. Any reasonable man can starve to death in nine or ten days."

Presbyterian. "But, do you think that the Christian religion can be of any benefit to a man in this world, in such a time as this?"

Spirit Rapper. "Certainly, my friend; you just said that I looked 'unconcerned,' and I am. I am living upon the Christian religion to day, for, like yourself, I have no money, and am out of employment. I am unconcerned for myself, for I know that 'all things work together for good to them that love the Lord.'

This is a time for deep thought; this is a time, if possible, to ascertain where and how we got switched off the track, and switch ourselves on again, soon as we can. This is a time to examine the charming machine of society, and see how many screws are loose, how many shafts and springs are broken or bent, and how many journals want greasing. This is a time to equalize the wages of the working bees, and chase the drones from the hive. Every individual of us, is, to a certain extent, responsible for the present condition of the country, and we can learn more from the experience of the last year, and its results, than from all the panic sermons that all the clergymen in the world can preach in a thousand years.

There are, at this moment, provisions enough in the country to feed the entire population for two years to come. The demand for the necessaries, conveniences, and comforts of this life, is as great as ever; there is no scarcity, no pestilence, no war, and lo, the machinery of business stands still, the hammer of the smith lays n the anvil, and the factory bell no longer calls the white cuffies of the North to enjoy the luxury of hard work and poor-house wages. And the real producers of wealth, the men who fashion and form the crude materials of earth into all the utilitarian purposes of life, are confounded, and wholly at a loss for the causes and the remedy.

There is a spiritual significance in all these things, and the man who fails to profit by them must expect to drudge on at the mercy of charlatanism, in the pulpit, and everywhere else. "The earth is the Lord's, and the fulness thereof," but who believes it? The human soul is more precious than fine gold, but who believes it? Every institution, every custom, every popular opinion in this country is based upon the opposite idea. Labor stands secondary to capital; man is governed by money; gold is the god of America. The wages of labor, the profits of productions, the regulations of traffic, are under the especial supervision and control of a class that produces nothing, and consumes at pleasure.

There is no necessity for the present state of things. There is an abundance of all the requirements of life in the country, and if the real producers of all the hoarded wealth and stores of corn are content to sit down and starve, while a shameless few riot in plenty, the fault is only with those who starve. Self-preservation is the first law of nature, and the Lord helps them that help themselves. The Lord works by means and instrumentalities. Now I have the most perfect trust in our Father. During the past summer, the rain has fallen, and the sun has shone, and fields of golden grain have waved in the gentle breeze, and plenty was seen everywhere. But I am not a farmer, I am a mechanic, and, as I think, a necessary member of a civilized community. The shop door is closed on me now; I have nothing to do; winter is near: and my wife and children will want food, *and they shall have it.* As I said, I trust in Providence, but I have no faith in "soup-houses." If professional benevolence has any extra pigs' tails and noses on hand, let them be taken to "donation parties," but do n't insult laborers and artisans — Nature's noblemen — with the proffered salvation of soup, "eaten on the premises." I say to the men who hold the resources of this country in their hands: Gentlemen, if you have any charity, keep it for yourselves, for you will need it all when you get over Jordan, if not before; but give us work and fair wages this winter, or take the consequences — that 's all.

Panics have their mission. Like all other excitements, they arouse the latent energies of the mind, and unburden it of hereditary or educational perversities. When the mind is active, the man will act himself out. At such a time, hypocrites become suddenly afflicted with sanctimoniousness, and priests, under the cloak of benevolence, strive to regain lost power. A very amusing instance of this is seen in the organization of a society in Boston, for the "Prevention of Pauperism." This society, under the very transparent gauze-wrapper of charity, proposes to "kill off" Spiritualism, by calling upon the press to refrain from publishing notices of spiritual lectures, and furthermore appoints a committee to wait upon the Mayor and Aldermen, and ask them to institute measures to suppress spiritual meetings. In this we have evidence that the squaw-converting, quaker-persecuting, and witch-burning propensities of Puritanism, have not entirely evaporated. It behooves us, therefore, to assist these successors of Cotton Mather in throwing off the foul humors of the blood that they have inherited from their ancestors of Salem-witchcraft notoriety. I resolve myself, therefore, into a committee of one, to "kill off" the last spasmodic remains of puritanical intolerance, and I recommend that the "Society for the Prevention of Pauperism," (aliases understood) shall hold its meetings half way between Bunker Hill Monument, and the ruins of the Ursuline Convent on Mount Benedict, so that Deacon Grant's committee can have a fair view of both monuments; one, sacred to liberty, the other, to religious persecution. And I further recommend that Secretary Woodward open these meetings by reading portions of the early history of New England, especially that portion wherein it is recorded that the non-resisting Quakers fled from the *mild sway* of puritanism, to ask and receive freedom and protection from the Roman Catholic colony of Lord Baltimore, in Maryland. And I further recommend that the press all over the country shall publish all the transactions of the "Society for the Prevention of Pauperism." All the return I ask for this advice, is, that the "Society" shall do its utmost to "kill off" Spiritualism by forcible means.

Truth always prospers under difficulties, and when this panic is over, it will be seen that right has made a long step in progress, when appearances were very unpromising. Deacon Grant's committee will "kick against the pricks," while the sick and superannuated are provided for by the less windy and more practical philanthropists of the land; and the strong-armed working men will post themselves up in the *modus operandi* of panics, in times of plenty, and institute measures to prevent a frequent recurrence of the same.

GOOD ADVICE — A man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and all my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind.

How much better were it to put a bandage over the wound, and never look at it again.—*Jamison.*

Remember this, that after a system is well settled upon positive evidence, a few partial objections ought not to shake it. The human mind is so limited, that it cannot take in all the parts of a subject, so that there may be objections raised against any thing.

TRUTH — Truth, like the juice of the poppy, in small quantities, calms men; in larger, heats and irritates them, and is attended by fatal consequences in its excess.—*Middleton.*

Glorious indeed is the world of God around us, but more glorious is the world of God within us. There lies the land of song, here lies the poet's native land.

Many a man of true genius passes through life unaccredited, except by a sacred few—who have themselves won no recognition.

For the New England Spiritualist.

"Q. E. D." AND THE BOSTON COURIER.

[The following communication expresses the view of a candid mind upon the course of Prof. Felton and the Boston *Courier* against Spiritualism. It should have appeared last week, but was crowded out by a press of other matter, relating partly to the same topics.—ED.]

The article in the *Spiritualist* of Oct. 17th professed to show up Prof. Felton's Address at Salem on Spiritualism, in his own words, and it seems to me, on comparing it with his address, that it does so with perfect fairness. The editor of the Boston *Courier* seems not to like it, and he criticises it in his way, by magniloquence and calling hard names. The picture, such as it is, is drawn by the Professor's own hand, and the editor, by his own rule, heretofore promulgated, confesses the likeness, as he does not prove a single misrepresentation. He attempts, in the usual manner of small politicians, to get up a trivial issue about Mr. Mansfield, who may, for ought I know, be a reliable or unreliable person; and whether he is so or not, has just as much bearing upon Spiritualism as the question whether Dr. H. is a quack, has upon the theory and practice of medicine; or whether the Reverend Mr. B. or Deacon C. is a hypocrite, has upon Christianity. The going about at the examinations of public schools, denouncing individuals in any sect or profession as quacks, is certainly a humble calling, though exposing such on proper occasions, and in decent terms, in the course of one's proper function, is useful. Mere denunciation and railing and scurrility do not become the party who resorts to them, or tend to mend the parties railed at.

The editor, in the leader in question, adopts the Professor's style. He says that the article in the *Spiritualist* is "elaborately bad,"—"foolish,"—he says of the writer, that, "like all Spiritualists, his brain is softened," — [a clumsy phraseology, by the way,] "though malignant, he is impotent," — "he does not disprove a single fact," — he "misquotes," &c. Now the Prof. and the editor seem not to be the proper persons to reproach any one with malignity. By "elaborately bad," the *Courier* probably refers to some clumsy phrase like his own above quoted, and like a similar one in the letter addressed to Mr. Pierpont, which shocked the editor so much, and upon which he pronounced the letter not to be written by Wm. E. Channing. The *Courier* is great in matters of grammar. Somebody, somewhere, says, that matters of state, philosophy, &c., discussed by grammarians, become questions of grammar. As to the brain, the editor's own is in some danger, if he gets a few more hits from Mr. Woodman, unless his skull is very thick.

But his main objection is, that the contributors of the *Spiritualist* article do not disprove one of the Prof.'s facts. For instance, the Prof. says all Spiritualists are comprehended in two classes, viz., knaves and fools. This is among his *facts*, as the editor calls them. Having announced this fact or facts, the Prof. and the editor modestly consider all mankind to be bound thereby, unless they appear before said Prof. and editor and disprove the same.

I understand the article in the *Spiritualist*, as every reader of it probably does, to be a transparent exhibition of the Professor's amazing satisfaction in his own and his confreres' knowledge and wisdom, and the duty of others to come and learn of them to distinguish their own right hands from their left. Another object of this piece, equally apparent, is, to exhibit the Prof.'s "elaborately bad" logic, viz., a series of gratuitous assumptions and sophistical inferences. That article did not call upon the Prof. and his collaborators, if he has such, at their peril, to appear before the writers of the article and prove the contrary. It exhibited the proofs in the very words of the Professor. If that evidence did not satisfy the readers of the article, of the "immense self-conceit" and sophistry intended to be presented, then, it was not worthy to be *honored with the contempt* of the Professor and the editors of the *Courier.*

Leaving alone the "immense conceit," then, if the *Courier* wants material issues, without dodging off upon a frivolous one, or, as in its reply to Mr. Woodman, a false one, it may find a number of such in the "foolish" article of the *Spiritualist*, which must be very obvious to every body else, if not to the editors of that paper. Among the same are these.

The Prof. assumes that, if out of some hundred professed mediums, some ten are proved not to be reliable, this is demonstrative evidence that they are all knaves, and Spiritualism is a "stupendous humbug." The *Spiritualist* article denies this by suggesting that by the same sophism you may, by finding a like proportion of hypocrites, denounce all professed Christians to be hypocrites, and Christianity a "humbug."

Again, the Prof. takes, as the ground of an inference, that no motion of a material object can be caused otherwise than by one of the known, ordinary mechanical powers. The *Spiritualist* article suggests the contrary, and instances motions of material substances, familiar to every body, which are not the result of those powers.

These two examples cover a great part of the logic, if such it may be called, of the Professor's address and "elaborately bad" articles in the *Courier* relative to Spiritualism, not excepting the lucid communication from Professor Eustis about the Hindoo juggler. If the Professor and the writer of the *Courier* leaders will give discussions upon these issues and others equally material, in a manner usual with philosophers and Christians, and those who hold themselves and others in some respect, instead of vociferating vain denunciations, vituperation and defamatory personalities, and counselling and reprimanding such persons as Mr. Woodman and Mr. Pierpont, as if those persons were mere tyros put under their instruction and discipline, they might by so doing, render some service to truth and to the public.

Q.

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus

BOSTON, SATURDAY, NOVEMBER 7, 1857.

MR. MANSFIELD'S MEDIUMSHIP, AGAIN.

We last week stated some of the facts which had convinced us of the reality of the remarkable powers claimed to be exercised through Mr. J. V. Mansfield; and we also exposed the triviality of the evidences on which rest the charges of fraud and imposture which have been fulminated against him.

We wish now to add a few suggestions, for the guidance of such as desire to avail themselves of his powers, and in answer to various inquiries which have been addressed to us.

By reference to Mr. Mansfield's card, in another column, it will be seen that he requires $1.00 in advance, for each letter to which a reply is desired, with a stamp to prepay postage on the reply when sent by mail. To many, this looks like an extortionate charge for so trifling a service; and the impression has gone abroad that, whether honest or otherwise, Mr. M. must be accumulating a fortune by the occupation he is following. Furthermore, as he does not consider himself bound to return the fee in cases where letters are unanswered, this is thought strong evidence, if not proof conclusive, of his charlatanry.

But we would ask the attention of candid people to the following considerations: In the first place, Mr. M. *invites nobody to send him letters, or to take up his time by seeking tests of his powers.* This is a business he has not sought for himself. The power exercised through his organism was developed without his asking; it is not under his direct control. In consequence of it, he has been thrown out of a profitable business, with a dependent family for whom he is bound to provide. *It seems, then, but just that those who, from curiosity or any other motive, make demands upon his time, should do so* AT THEIR OWN RISK, *not at his*—since he does not pretend to be able to meet their wishes in any case. He claims only to be the instrument of a power or powers beyond himself, to which he cannot dictate, and whose operations are influenced by conditions which he even understands but partially. Hours of valuable time are often spent fruitlessly over a letter, in vain endeavors to detect its electrical or nervous emanations, while the contents of another are clearly perceived by a few passes of "that wonderful finger." Hence no individual should think of applying for the exercise of this phase of mediumship, unless such applicant has sufficient curiosity, or desire, to be willing to bear his own risk to the amount of the fee required.

If, however, all applicants for Mr. M.'s services were careful to comply with his terms, he might do a tolerable business for these times; but such, he informs us, is not the case. *The great majority pay nothing, not even their postage.* On four several days when we made inquiries, the statement was as follows: First day, 30 letters received, of which *three* only contained the fee; second day, 17 letters received; *three* only paid for. Third day, the same. Fourth day, 14 letters; *four* containing the fee. Out of these letters the proportion of eight in ten, or four-fifths, on the average, are replied to through Mr. M.'s hand. The spirits, or whatever may be the power which gives the answers, pay no regard whatever to the matter of prepayment; in fact, the greater proportion of the answers pertain to *unpaid* letters. Mr. M. says he has never refused to return such replies as are given, whether paid for or not—prepaying the return postage himself. Sometimes these answers are brief, the postage costing but a single stamp; oftener they are long, and being written coarsely (as is the case with nearly all mechanical writing through mediums), they cover a large surface of paper requiring a number of stamps,—the postage sometimes amounting to thirty and even thirty-six cents on a single answer. In this way, the amount received by the day's mail is often nearly all (sometimes more than all) absorbed in prepaying return postages. The reader will make his own calculations as to how much, under such circumstances, Mr. M. can put in his own pocket as compensation for his wearisome application, and from which to draw the support of his family.

"But," the reader will say, "of course, those who receive these replies, remit the fee afterwards, with the postage too?"

This surely might be expected of people who have either manliness or conscience; but Mr. M. assures us that this has been done *in only two instances* in all his experience;—and in one of these cases so grudgingly, that the sender of the fee accompanied it by another letter which he thought ought to be answered for the same dollar!

Besides all this, many persons in writing to Mr. M. have been so neglectful as *not even to pay their first postage*; and he has received numerous notifications from postmasters in various parts of the country that unpaid letters for him were lying in their respective offices. For many of these he has heretofore sent; but has wisely resolved hereafter to pay no attention to such notifications.

After these statements, the reader will be prepared to credit the further declaration of Mr. M., that, so far from "growing rich" by the "shallow juggle" he is practising, as has been alleged, he would have been long ere this reduced to actual want, had it not been for some small savings in former years in the business he has been obliged to abandon. His *gains*, for nine months of the present year, up to Oct. 1, he states, have been *more than two hundred dollars out of pocket!* We make this reference to Mr. Mansfield's private affairs, without his permission, because we think it due to him and to those interested in his peculiar powers.

It will at once be suggested that Mr. M. should throw aside all letters which are not accompanied by the required fee; but this, he avers, would be unavailing, for the reason that the answers come often without his attention to the specific letters answered — he not knowing for whom they are intended till the end is reached. He might, indeed, refuse to forward the replies in such cases; but he very properly hesitates to adopt this rigorous course, even though it would be but a just protection against the meanness which is practised upon him. He may yet be driven to it.

Another annoyance to which Mr. Mansfield is subjected, arises from unreasonable complaints respecting unanswered letters. As he cannot *compel* answers, and does not choose to "concoct" them himself, letters often lie for weeks or months unattended to; the writers get impatient,—want to know why their applications are not as successful as others, — demand an immediate reply or the return of their money,—and often indulge in accusations and denunciations as unbecoming to their authors as they are hard for an honest man to bear. One has staked all his faith in Spiritualism upon the result, and he threatens to go over to the enemy's camp, if he is not speedily satisfied; another has foolishly bet a large sum with some skeptical neighbor, and both he and "the cause" will become the laughing-stock of his townsmen if he loses the wager;—and so on.

Again, when replies are obtained and forwarded, they are often not just what the applicants hoped to get; they fail to afford positive proof of proceeding from the particular spirit addressed; or, some inquiry of special importance to the writer is not definitely answered; or the answer is so very pertinent that the writer is sure the envelope *must* have been opened, though he can find no other evidence of such foul play;— and thus on through an almost endless series of objections, quibbles, complaints, insinuations, and not unfrequently coarse abuse. To many of these trivial complaints Mr. M. finds it impossible to reply for want of time, and his silence is charitably construed into a confession of guilt.

Besides these private annoyances, which alone are sufficient to make his position anything but enviable, even if it yielded an abundant pecuniary compensation, Mr. Mansfield has been, of late, one of the chief objects of the violent and monomaniacal public onslaughts of a noted university Professor, who has rendered himself nearly as familiar with the modern vocabulary of crime and denunciation as he is with the dialects of ancient Greece. For permitting the use of his hands as instruments of communication for invisible beings, he finds his name held up before the public, day after day, as synonymous with the agreeable words, "forger," "charlatan," "impostor," "knave," "liar," etc., etc. The man who would continue a career of known imposture under such circumstances, and *for such pay*, is surely a marvel of depravity — a martyr to profitless crime. No: the theory of imposture is incredible in the case. The candid reader, we think, will agree with us, that nothing but a sustaining conviction of truth and duty can prompt a man to such a course.

The treatment to which Mr. Mansfield has been subjected, as all must see, cannot be specially favorable to the successful exercise of the peculiar gift with which he is endowed. The ascertaining of the contents of letters through perception of the electric or nerve-auric emanations from the writing, requires keen nervous susceptibilities, or an extraordinary degree of sensitiveness to the subtler magnetic influences. To maintain this sensitiveness in a reliable condition, there should be a good degree of mental quiet, or freedom from anxiety, as well as good bodily health, and an avoidance of mixed and conflicting magnetisms. Hence, could Mr. M. be allowed entire seclusion, away from all disturbing influences, he would doubtless be a far better instrument for the peculiar work to which he has been called. Such seclusion, however, would, of course, be interpreted by the skeptical as an almost conclusive evidence of fraud —though, possibly, it might afford such additional facilities for the communication of convincing tests as to more than overbalance such suspicions. At least, all candid persons will see the propriety of abstaining, not only from hasty or rash imputations upon his honesty, but also from needless demands upon his personal attention. None should apply for the test of his powers until they are not only willing to risk the fee he asks as a compensation for his time, but also prepared to bear patiently and philosophically both delays and disappointments in the gratification of their wishes. If they obtain evidence unquestionable of spirit-agency through his mediumship, very well; let them believe accordingly. If not, they of course cannot believe, though it by no means follows that nobody else has received such evidence.

Another thing which all applicants to Mr. M., as well as to other mediums, should remember, is this — that if spirits do really in any way manifest themselves and communicate, it is undoubtedly done, as they claim, through the agency of a subtle fluid or force akin to electricity or magnetism — that every individual is undoubtedly surrounded by a sphere or aroma of electrical emanations peculiar to himself, which he imparts to every thing and person he touches, and which may or may not harmonize chemically with that of the medium or the communicating spirit — and where there is disharmony or repulsion of these spheres, the agency of communication is disturbed and cannot work successfully. This suggestion embodies the obvious reason why Mr. Mansfield, or the spirit acting through his hand, can readily ascertain the contents of *some* letters, and not of others; also why this can be done in the presence of *some* persons, and not in that of others.

Materialistic science and materialistic ignorance both ignore the existence of these subtle elements or forces, and hence are skeptical of their effects, attributing their action to "delusion," "trick," etc. But when science shall become spiritualized, and ignorance enlightened, both may learn that there are more things in heaven and earth than are dreamed of in the cloisters of universities, and that even "the ball of the finger" may become an instrument of conveying intelligence between this and the realm immortal.

Thus much we have felt called upon to say, in behalf of one of the most prominent as well as useful instrumentalities of the spiritual movement in this section — and we say it, not for his sake merely as an individual, but for the sake of the truth. We commend Mr. Mansfield to the sympathies and encouragement of the lovers of truth every where.

Spirit-Telegraphing.—We are allowed to copy the following item from a private letter received by a gentleman in this city from a responsible correspondent in San Francisco:

"I have an extraordinary instance of a spiritual manifestation to relate, which occurred here some three weeks since. A respectable lady was informed by a spirit that the steamer "Illinois" had been wrecked off Cuba, &c. This announcement she made known to her friends, who of course, as is usual here, ridiculed the idea. But their sneers were silenced by the arrival of the "Golden Age," a few days later (14th inst.) bringing news that the "Illinois" had been run ashore off Cuba at the time and place described!"

MEETINGS LAST SUNDAY.

Through the mediumship of Mr. T. G. Forster, the Spiritualists were favored with two more eloquent discourses at the Melodeon, on Sunday last. We were only able to hear the afternoon lecture, on the text: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" The speaker made the experience of Naaman in being cleansed of leprosy, typical of the manner in which spiritual truth is generally received. When the leper was told to wash in Jordan he was wroth; in his opinion the rivers of Damascus were superior to Jordan. The prescription was too simple and humbling. If he had been told to do some great thing, he would readily have obeyed; but he could not at first stoop to dip himself in a stream he despised. But when at last he yielded, his leprosy was cleansed.

Thus it was, too, with the appearance of Jesus. The truths he brought were, with himself, despised and rejected, because they came through the poor son of a carpenter, aided by a few humble fishermen. If he had appeared in pomp and splendor, doing some great and dazzling thing, he would have been accepted by the proud Jews, who could not tolerate the teachings of these simple, childlike minds.

So it is to-day. The doctrines of modern inspiration are rejected because they come through such simple means as weak-minded girls and unlearned mediums. If these things had come from Abana and Pharpar, the rivers of the popular church, they would have been accepted; but men are too proud to bathe in the Jordan of Spiritualism. It is too simple; they prefer some great thing. The close of the discourse impressed upon mediums the importance of being simple-hearted and unselfish, like Elisha; and of looking upon their gifts as something to be grateful for, and not as anything upon which to build pride or self-conceit.

The morning circle at No. 14 Bromfield st. filled the hall with persons anxiously seeking for communion with their departed friends, and for the greater unfolding of their own medium powers.

In the afternoon, Dr. Child concluded a course of lectures on the evidences of Spiritualism. He said that the tacit persuasion of the soul, which is the influence of an unseen power, that certain conditions invite, is, more than all external evidence, the cause for a belief in Spiritualism. Two persons, under the same external conditions, might witness the same manifestations of Spiritualism; one would belive, one would disbelieve. Two persons might read the same Bible evidence to prove Spiritualism; one would accept, and one would reject. Two sisters might read spiritual papers and books, and be brought up, side by side, under the external manifestations of Spiritualism; one would believe, and the other would disbelieve; one would say, how beautiful; the other, how miserable. Why is this? It is the condition of the soul that invites the inflowing of spirit-power, — that makes the silent persuasion, which is a sure knowledge to the consciousness of the soul. The outside covering of Spiritualism is uninviting and repulsive; but this power compells all on whom it may fall, to believe and love it; and

> "Not all the wealth, or honor of the earth
> Can seduce the soul again to leave
> The ever-blooming sweets that satisfy its longings,
> For God imprints the secret bias of His soul.
> And His expression full soon shall react
> Beyond the power of words.

In the evening, the Rev. Mr. Thayer made some interesting and pleasing remarks on the subject of Bible Spiritualism.

Mrs. Hatch spoke twice at Washington Hall, Cambridgeport, to crowded audiences. In the afternoon on Autumn and its Suggestions; and in the evening from the text, "Whatsoever thy hands find to do, do it with thy might." Among the listeners to the latter discourse was Prof. Felton. At its close, the Professor made a speech, complimenting in high terms the eloquence and merit of the lecture. He most heartily subscribed to the sentiments uttered; wished the medium to rid her mind of the delusion that they were the result of spirit-influence, and then go on giving the world such beautiful doctrines as she had then advanced.

x.

HOW THE LITTLE ONES READ US.

It is singular how the merest children penetrate the minds of their seniors, and detect the false colors of inconsistency, even when they are hidden from older eyes filmed with customs and conventionalities. With what perfect clearness they see the difference between mere profession and a deep heart-conviction. How quickly they sense words that are filled with the soul's vitality and reject the emptiness which often passes current in adult markets.

"Mamma," said a little girl, five years of age, "do you think Aunt Fanny *really believes* that cousin Nellie has gone to Happy Land?"

"Certainly, my child; why do you ask such a question? Don't *you* believe Nellie has gone to Happy Land?"

"Oh, yes, Mamma, I *know* she has; and I think she sees me when I'm playing, and when I try to be good; and I love to talk about her, she was so good; but if I say any thing to Aunt Fanny about Nellie's going there, *she cries!* And then, mamma, you always say, 'Hush, Minnie!' Now, mamma, does Aunt Fanny *really, truly think* Nellie is in Happy Land?"

x.

A Prophetess before Delhi.—During one of the recent engagements before Delhi, a female, dressed in green, was seen leading on the rebels. She was taken prisoner, and confined in secure quarters in the British camp. She is described as an ugly old woman, short and fat, and is said to be a prophetess of some note in the degraded city. It was first intended to release this woman, but by the last accounts she was still kept prisoner, in the hope, we presume, of eliciting some important information from her.

A New Lecturer.—In our list of speakers will be found the name of Mr. John Hobart, who proposes to receive calls for lectures on Spiritualism. Mr. H. was formerly, for many years, a prominent clergyman of the Methodist communion—having acceptably fulfilled appointments in Portland, Bangor, Providence, Newport, Fall River, and other places. He is a man of liberal education and good abilities, and will hereafter devote himself earnestly to the advocacy of spiritual truth.

MORE OF THE FELTONIAN LOGIC.

> "He could distinguish and divide
> A hair, 'twixt south and southwest side."—*Hudibras.*

We have received the following characteristic note from Prof. Felton:

Cambridge, Oct. 29.

To the Editor of the New England Spiritualist:

I have just seen your article in vindication of Mr. Mansfield, in your paper now published, but dated Oct. 31.

You publish Mr. Mansfield's statement in reference to the coiled hair. I have no reason to suppose that you do not believe that statement literally true.

But it is in every particular false. I do not ask you to publish anything of a controversial character against Spiritualism: but as you have published Mr. Mansfield's assertions as facts, you will perhaps allow me to say, in your next number, that I can prove to your satisfaction, and to the satisfaction of any committee of Spiritualists, or of any jury, or of any body of rational men, any where, at any time, the literal accuracy of the carefully prepared statement in the *Courier*, and the complete untruth of the statement which Mr. Mansfield has palmed off upon you.

I will meet Mr. Mansfield and his "responsible witness," in your presence, or in any other presence, civil, religious or judicial, and will show beyond all question or cavil the absolute truth of what I now affirm.

Allow me to re-quote the sentence which you quote from the *Courier*: "Will the *Spiritualist* writer deny any one of these facts? and if he does, will he undertake to disprove them legally? *He will not dare to submit to that test.*"

You say "that none of these 'facts' are worth disproving, either legally or otherwise." I differ from you in opinion. If they are true, you cannot fail to see the inevitable conclusion as to Mr. Mansfield's practices. If they are not true, Mr. Mansfield is entitled to a complete vindication. If they are not true, those who have asserted them owe to Mr. Mansfield the most ample reparation. For one, if they are not true, I desire to make that reparation. But they ARE true.

Respectfully yours,
C. C. Felton.

Mr. Felton has a right to his opinion as to the importance of this coiled hair affair; but we still regard it as altogether too diminutive to suspend such an immense "conclusion" upon, or to afford profitable matter for a le or any other investigation. We are willing to concede that Mr. Mansfield may have been mistaken in regard to the details of the case, or that we misapprehended the statements he made to us respecting it; and we will freely admit, for the sake of the argument, the entire accuracy of the *Courier's* statement. The facts, at best, furnish but *circumstantial* evidence of the most trivial character, and when balanced against the direct and positive testimony of our own senses, as set forth last week, to the effect that Mr. Mansfield *can* ascertain the contents of letters *without* opening or seeing through the envelope, and therefore has *no need* to practise dishonesty,—their weight is but as that of *a single hair* against *a mountain of granite!* And we doubt if any "committee of rational men," or any legal tribunal, would for a moment entertain evidence of so flimsy and uncertain a character.

We will add, in justice to the "responsible eye-witness" referred to, that the reference to his testimony was inserted in our article after it had passed from our hands, by another person, who misapprehended the point to which this witness designed to testify. This gentleman meant to state—and we are confident his reliability will not be called in question by any party,—that he was an eye-witness to the first opening of the letter as it came from Mr. Mansfield's hands, and that it was opened in such a flurry of excitement, and under such circumstances (near an open window, and in a breeze of air), that the fact of the hair's not being observed, afforded to his mind no proof that it was not there. The gentleman who makes this statement was personally cognizant of the whole matter, and expresses himself ready for a full investigation,—confident that an exposure of *all* the facts in the case (a *part* of which only were embodied in the *Courier's* "carefully prepared statement") would be to the credit of Mr. Mansfield's claims rather than otherwise.

It is due also to Mr. Mansfield to say that he informs us that he was in error in supposing the first opening of the letter in question took place at his room. He saw it opened on one occasion, in great haste and under excitement, and had always supposed this was the *first* opening, until assured to the contrary since our article was published. In some other particulars, moreover, he thinks we misapprehended his statement to us, and hence the version of the story given in our last may have afforded some ground for the denial which is made by Prof. Felton. Be this as it may, we have already shown that the matter is of insufficient consequence to the question at issue to be worth spending further time over.

In addition to the above note from Prof. Felton, we find in the *Courier* of October 31, some comments upon our article, probably from the same source. The article is pronounced a "*very feeble* defence of Mr. Mansfield." There is a class of philosophers with whom facts are always "very feeble" when opposed to their theories.

Our statement of facts is met by a "proposition," as follows:

"We say that we will write any number of letters to friends or acquaintances in the spiritual world, upon matters known to Mr. Mansfield. We will take these letters, one at a time, with Mr. Newton and any friend or friends he may desire. We will stay as long as they may desire with each letter: wewill continue it with any number of letters, until we have exhausted the whole circle of our spiritual acquaintances. We will devote all our leisure time to this experiment, night and day, Mr. Newton and any friend or friends of his being present all the time. If a single one of the questions we shall write in any one of the letters shall be answered by Mr. Mansfield through his forefinger, in our presence, and in the presence of Mr. Newton, so that any three disinterested persons shall say that the question is really answered, and really implies the presence of the spirit to whom it is addressed, we will admit that the controversy between us and Mr. Newton, so far as concerns Mr. Mansfield, has gone against us. We have no other motive in these discussions, but to ascertain the truth, and to expose error. We wish to have it shown, beyond a doubt, that these things can be done. There is nothing unreasonable in this."

The Professor very adroitly changes the issue. The point we undertook to establish was, that Mr. Mansfield could ascertain the contents of letters without "opening or holding them up to the light," or any other dishonest means, as charged by his accusers. Having established this point beyond question, these accusations fell to the ground. Whether the spirit addressed, or any spirit, dictated the replies, or had anything to do with the matter, was a question which we distinctly waived, as immaterial to our then present purpose. The reason of this adroit manœuvre of the Professor's is transparent.

If the above proposition is intended to imply that we are incompetent to observe and decide upon such facts as we have borne testimony to, without the presence and oversight of a Cambridge Professor, we most respectfully decline any action which shall admit this implication. We have investigated, to our own satisfaction, on the specific point in question, and we have no occasion to spend further time upon it; but if this writer is not satisfied with our testimony, the way is open for him to investigate for himself to any extent he chooses. It is quite possible, for reasons we have indicated in another article, that he may not succeed in finding the evidences which we found; but this would by no means prove that we were mistaken.

But it appears that our defence, "feeble" as it was, has had the effect to induce the *Courier* to modify materially its charge. It now says:

"We must repeat that Mr. Mansfield never answers a letter which is not left with him, unless he has been able to obtain, *in some simple way*, the contents of the letters."

The italics are ours. The way in which Mr. M. obtained the contents of our letter, may be termed very "simple," indeed, nevertheless it was *honestly* done; and if he could do it honestly before our eyes, it is a fair inference that he could and would do it with equal honesty in our absence. There is no need of the supposition of trick in any case; and the *Courier's* "demonstrative evidence" leads to nothing beyond a supposition.

The *Courier* admits, qualifiedly, all we claimed to have established, but imputes to us what we did *not* avow. Referring to our statement that Mr. M., through the sensitiveness of his finger, perceived the words we had enclosed in an envelope, it says:

"Now, taking this statement as literally correct, so far from proving the presence of a spirit, it demonstrates, in the most absolute manner, that the whole performance was merely physical, and that its success depended on the long-developed sensitiveness of Mr. Mansfield's forefinger-ball, by which he was able to trace, through the paper, those words which were more strongly written than the rest of the letter. This is the only possible conclusion, assuming the exact truth of the narrative in the *Spiritualist*. Mr. Newton's own premises utterly overthrow Mr. Newton's conclusion, as he must see."

We did *not* claim,—and this writer must have known it, unless he is most inexcusably heedless,—that the facts proved "the presence of a spirit." We stated no such "conclusion," and we cannot very highly honor the integrity of a writer who will make such a misstatement of an opponent's position. We quote again:

"We say that every jot and tittle of the *Courier's* statements can be legally established: Mr. Newton says they are not worth disproving. Is this Mr. Newton's estimate of the value of moral character? If the statements are facts, Mr. Mansfield is a cheat and imposter; if not true, then his character, *quoad hoc*, stands unimpeached, and we, who assert them, have been guilty of doing him a grievous wrong."

The mental obliquity manifested in this paragraph is astonishing. We submit to all men of intelligence and perspicacity everywhere, that the "facts" of the *Courier* when fully admitted, *prove nothing whatever* against the "moral character" of Mr. Mansfield. At most, they merely give occasion for a *suspicion* — which suspicion is thoroughly annihilated by the *positive evidence* which we and others have presented.

Finally, the *Courier* assumes to catechise us after the following fashion:

"We will venture to ask him, whether he believes the spirit of young Bird had anything to do with the letter published under his name in the *Banner of Light?* We will venture to ask him, further, whether he believes the spirit of Dr. Channing had anything to do with the letter which came to Mr. Pierpont through Mr. Mansfield? And, finally, we will venture to ask Mr. Newton if he believes the English doggerels addressed to Prof. Felton, under the name of the Greek poet Menander, were really dictated or suggested by the spirit of that poet, or that Menander had anything to do with them?"

And again: "What does the *Spiritualist* think of Mr. Hume's spiritual hand, which was caught by Powers the sculptor, and proved to be a stuffed glove?"

Without conceding the right of our interrogator to an answer to such miscellaneous and irrelevant questions, we will frankly say that we have not sufficient knowledge of either of these matters to have any opinion respecting them; and it is not our habit to form opinions *in the absence of knowledge*,—especially when those opinions involve a charge of "fraud and imposture" against a fellow-being.

NEW PUBLICATIONS.

Ancient Sorcery as Revived in Modern Spiritualism, examined by the Divine Law and Testimony. By Rev. Chas. Munger. Boston: Henry V. Degen, 21 Cornhill.

This is a pamphlet of 90 pages, in which the author admits the spiritual origin of the modern manifestations, argues their identity with those of ancient times under the names of "demonism," "sorcery," etc., and insists that they are wholly of an evil and wicked character. His theory and his arguments are essentially the same with those of Charles Beecher, Porter, and others; and what occasion there can be for another work of the kind is more than we can imagine — except that the former productions have been wholly ineffective in staying the progress of the truth. This is not likely to be more successful. The following *elegant* extracts will show the *loving* and *Christ-like* spirit cherished by its Reverend author, who is a clergyman of the Methodist Episcopal church:

"Now, be it known unto you, spirit-jobbers, that God's word can never be abandoned, or mutilated, not even to save your necks (if you have any necks) from the halter. You seem to think, in the light of that word, that you ought to be hung or stoned. You certainly cannot prove that you ought not to be, and neither can you make it appear that if you had your *deserts* you would not be. If you dare follow in the footsteps of your illustrious predecessors, some of you doubtless *will* be." . . .

"If you conform to the customs of the denizens of this mundane sphere, society will doubtless tolerate you; if you do not, society will catch and hang you, if possible, just like any other offenders who deserve it. So if you have a taste for hanging, you can be accommodated."—pp. 59, 60.

Beautiful! is n't it, reader? How like Jesus! Doubtless, should this loving disciple of the Nazarene succeed in stirring up his brethren in the churches to "dare follow in the footsteps of" *their* "illustrious predecessors," and enter upon a new crusade of hanging and witch-burning, he would highly relish an appointment to the office of Hangman-General; or, at least, like old Cotton Mather, elect himself to the position of General Superintendent of Executions! He alleges that Spiritualism teaches "another gospel" from that which is "of God." It is quite evident that it teaches a gospel diametrically opposite to that which inspires his hangman-like proclivities; and which is the more likely to be "of God," the reader will have little difficulty in determining.

Mrs. Cora Hatch will lecture at the Melodeon the two coming Sundays; in the Lyceum Hall, Lynn, on Friday evening, Nov. 4th, at 7 o'clock; and probably in Newburyport, on Tuesday and Thursday evenings of next week.

For the New England Spiritualist.

LETTER FROM S. B. BRITTAN.

New York, Oct. 30, 1857.

MY DEAR NEWTON: — THE SPIRITUAL AGE has no voice now! It was a sudden paralysis that arrested the exercise of its powers, and silenced its clear, spirit-stirring tones. The suspension of the paper has already elicited many expressions of regret, and inspired generous resolutions, and plans for future action and "material aid." The occasion suggests at least one other source of consolation. It is a satisfaction to know that it did not depart by a slow decay of its external form, nor by any species of vital decomposition. It did not rave at the last, like the victims of a hopeless madness; it did not falter and give out by degrees, as one expires from old age, or a settled infirmity; nor did it ever drivel and look meaningless, like one smitten with a mournful imbecility. Its last utterance was firm and rational, though the tones of its recollected music changed suddenly to most expressive silence.

It is true of public journals as of men, that

"'Tis not all of death to die."

They may be disgraced beforehand. Papers are often kept and supported, that they may be prostituted to the purposes of a misguided and selfish ambition. Not a few of them are designed and employed as means and instruments in the accomplishment of ulterior and sinister objects. Many an unscrupulous individual "buys the brains" of other men, and thus builds for himself an ephemeral reputation — builds on fraud and in the papers. But the AGE neither wore a popular disguise, nor was it disfigured by an unholy alliance with ignorance and avarice. The mark of the beast was not in its forehead. It made no compromise with the gilded and practical falsehoods of the times, nor was it born to serve "the god of this world." Finally, it was never, in any manner, "sold to Satan." Not one of his emissaries has dared to meddle with its assets, or so much as dreamed of *attaching* its "good will." Those, therefore, who choose to "take an interest" hereafter, may rest assured that those parties will have none of our *scrip*.

It will be said that *we have "failed."* This is true, if our enterprise is only to be viewed in its business relations and aspects. But many of those ambitious and splendid projects which leap from the creative brain into the great world of objective being, though crowned with a brilliant seeming success, can only be regarded by the moral philosopher as real and mournful failures. At every stage of their development, they smite the trembling nerves of poor Humanity; they obliterate the most essential moral distinctions; they darken the fairest prospects, and hurl the soul down from the high places of its hopes and aspirations. When success is only to be achieved at such a fearful cost, there may be an honorable distinction, and even a glorious victory in what the world calls a total failure. Perhaps, then, in an important sense we have not wholly failed. We have cast our spiritual "bread on the waters," and if it comes not back again to us, in the form of a temporal recompense, it may not be lost to others. For aught we know, it may nourish and strengthen the despairing souls of many. At least, here and there, — even through such feeble instruments and efforts — some poor mariner, wrecked and lost amid a sea of doubts and difficulties — bereft of hope, and driven at random by every wind of life — *has found* secure anchorage and a divine repose.

For seven days and nights the physical elements—if not disturbed by the financial panic—have been in a state of wild commotion, which served to augment and strengthen the despondency which now sits like an incubus on every public enterprise, while it holds in its palsying grasp the vital interests of the nation and the springs of universal progress. This morning—for the first time in one week—the clouds that veiled the terrestial heavens have rolled away and left us with a clear atmosphere and radiant skies.

I must not omit to observe that friends and all who may desire to see the writer—on business or for other purposes—will call at Dr. Wellington's, corner of University Place and Twelfth street, where—if in the city—I shall be most likely to be found. And here I must be permitted to say a word with special reference to the interest and happiness of our eastern friends, who may have occasion to visit this city, whether engaged in the pursuits of business, instruction or pleasure. Dr. Wellington is the proprietor of an excellent house where both transient visitors and permanent boarders may be entertained in the best and most agreeable manner, and on such terms as are compatible with a reciprocal and equitable interchange of benefits. Those who seek the society of polite and sensible people will be sure to obtain what they most desire; such as wish to free themselves from the responsibilities of a separate household, will here find a genial home as we have done; while the invalid may secure a quiet retreat and many friendly attentions, combined with every comfort and delicacy and the most enlightened modes of treatment. In the healing department R. P. Wilson is associated with Dr. Wellington, and all who choose to avail themselves of electricity, human magnetism, clairvoyance and spiritual influence, as remedial agents, need not leave the charmed precincts of the doctor's home to obtain what they require.

The patrons of THE SPIRITUAL AGE will probably soon hear from the undersigned through another medium of communication. Wishing you, my dear friend, the large success which your noble zeal and unwavering fidelity so justly deserve, I remain, in the spirit of the Living Gospel.

Yours truly,

S. B. BRITTAN.

AN EPIGRAM.—The following choice epigram, which we find in the Boston *Courier*, though "concocted" to fit elsewhere, will answer tolerably well for the latitude of a certain professor we wot of:

"That reverend man, who prone to rail is,
Equipped with phrases like shillalies,
Flings epithets, like nuts a monkey,
Now, 'mountebank,' and now, a 'flunkey,'—
Instead of fitting clerkly mean,
Betrays a temper Algerine,
And though he claim the style of Christian,
Shows a religion club-and-fistian."

J. H. W. TOOHEY, formerly editor of the the *Christian Spiritualist*, is to spend some time in the west, lecturing wherever his services may be required. He is authorized to receive subscriptions for this paper.

For the New England Spiritualist.

THE HARVARD PROFESSOR.

BRO. NEWTON: — Your article in a late number of the *Spiritualist*, on Prof. Felton and his friend, J.W., gave great satisfaction to many of your readers, not only on account of the withering but merited reproof it administered to the Prof., but also for disclosing the fact, that the officers or faculty of the Harvard University are not all like him, — that there is one, at least, among the number, who has sufficient modesty, discernment, and forbearance, — sufficient respect for himself and others, — sufficient dignity of mind, manners, and purpose, to palliate in a good degree, the ignominy brought upon them through the one named, by the utterance of absurd assumptions, — such virulent vituperation, — such fulsome flattery of self and total abnegation of virtue and common sense in others, as have lately appeared in the Boston *Courier*, and known to be the mouse brought forth by the labors of his mountainous brain. The series of articles against Spiritualism in that paper, and his Salem Lecture, are enough to disgrace any man, or any institution with which he may be connected, however richly endowed or highly honored. But it may be asked, how his acts, or the course pursued by him as an individual, can effect the honor of a public institution with which he happens to be connected? The answer is this: — It is known that certain officers of that institution participated in the boasted "Albion" investigation, and were, as the Prof. calls them, the "scientific observers" of the *nothing* which occurred there, and whose report of the case only declared in substance, that Dr. Gardner had failed to produce any of the specified manifestations, and therefore was not entitled to the reward; and that to this investigation and report, the Prof. has since often alluded as being decisive of the whole question of Spiritualism, or would be so, when the committee had published a full report of the matter.

It is also known, that the theological branch of their faculty dismissed Willis in a manner which their own statement showed, most conclusively, to be hasty and unjustifiable. Add to these known facts, that air of bold confidence (indicating either great self-assurance or a reliance on good backers), manifested by the Prof. in his first vilifying attacks, not only on Willis, but on the whole body of mediums and believers, and you have evidence enough to induce a belief that the faculty, in order to escape or counteract the unpleasant influences and results of this position of things, solicited this Greek Achilles, or Philistinic Goliath, as their champion, and would therefore sanction and approve any mode of warfare he might adopt, whether with poisoned swords or poisoned words.

But this belief is not now fully sustained, — there is an honorable exception in favor of your J. W., — and for the sake of that time-honored institution, we are glad that it is so; but we are still more glad that, in teaching us to make this exception, you were enabled to show on such good authority as one of their own fellows, that the position and method adopted by the Prof., in what now appears to be his *assumed* task of annihilating all faith in Spiritualism, are so absolutely erroneous, untenable, and unjustifiable.

As evidence that his labors are self-imposed, and that he acts in part, at least, on his own responsibility, it may be said that he has a little private interest at stake in the contest.

Some five or six years since — before there was any Willis, or Mansfield, or even a Mrs. Henderson in the field, on whom to expend his wondrous valor—the Prof., in a classically verbose report, as chairman of the school committee of Cambridge, commenced his then assumed guardianship of the public mind and morals, by declaring in his usual "ex cathedra" manner, that nothing could be more injurious to the intellect and morality of the community, than Spiritualism. Its influence on the "purity of woman" had not then been ascertained.

Now, the consummate vanity of this Greek Prof. will never allow him to retract an opinion so publicly and pompously expressed. It would be too like conceding his own fallibility. A learned Prof. in a world-renowned institution, and a "scientific observer" of Greek roots and herbs, must never admit a possibility that his opinion can be wrong, even in matters not pertaining to his speciality. Nor must it be supposed that the faculty of which he is a member can possibly do an official act but in the most deliberate and judicious manner.

Such are undoubtedly his reflections and conclusions; and his course has been perfectly consistent with them. Now, if these reasons and motives have influenced him, it is quite apparent that he is not actually insane, or a monomaniac in his vehement opposition, as many have declared, but that he is simply *vain*, and therefore weak; — for vanity and imbecility are concomitant. But your correspondent, Q. E. D., has shown up the Professor's arrogance and dogmatism, and other unenviable qualities, in a strain of such cutting satire, that it is deemed best to leave him now to ponder on the peculiar applicability of J. W.'s remarks to his own course, and profit thereby, sparing time enough, however, to expedite the publication of the long promised, and anxiously expected "full report" of the Committee.

VERIPHILOS.

"Suppose I were to say that, when I sat down to write this book, a hand presented itself in the air, took up the pen, and wrote every word that is herein written; would any body believe me? Certainly they would not. Would they believe me a whit the more if the thing had been a fact? Certainly they would not."

The above is extracted from Paine's *Age of Reason*, and is an undesigned but wonderful prediction respecting the stubborn incredulity of the clergy and their adherents, concerning certain well-established facts in Spiritualism.

HENRY A. JOHNSON, the speaking medium only sixteen years of age, recently delivered a lecture in North Brookfield, of which a correspondent writes us in high terms of commendation. He is shortly to make a lecturing tour through Vermont and New-Hampshire.

Great minds have wills; others have only wishes.

LETTERS RECEIVED.—Q., A. S. Holbrook, Mrs. Eells, P. Taylor, M. Maxim, W. Rhode, D. B. Fay, E. P. Longley, F. L. H. Willis, P. M. Caleff, S. T. Saben, M. D. Pearson, O. Sisson, C. C. Felton, J. Fraser, J. Redpath, S. B. Brittan, F. J. Gurney, A. Parsons, J. C. Woodman, R. B. Harwood, O. Josselyn, E. W. H. Beck, J. H. Hunt, G. W. Marshall, D. Dam, J. C. Wallace, H. Erskine, G. F. Hombright, L. S. Holden, V. A. Wright, A. Davis, L. Moody.

TO THE CLERGYMEN OF BOSTON.

GENTLEMEN: — That believers in spiritual intercourse are rapidly multiplying in this country is apparent to all. Many of their doctrine you have attempted in your pulpit to overthrow or to ring into disrepute.

That you may have a fair opportunity of showing the grounds of your opposition before both its believers and disbelievers, I will procure a suitable hall in this city, and duly notify the public, and allow you to discuss with Cora L. V. Hatch, any theological question which you believe to be controverted by those entertained by Spiritualists, alternating speeches of equal duration.

I shall not allow Mrs. Hatch to discuss with any clergyman who has not sufficient good sense to retain the equanimity of his temper, and sustain the character of a gentleman throughout the debate. With this exception, any one of the clerical fraternity, or doctors of divinity, who wish to overthrow Spiritualism by fair and honorable means, can address me, care of Bela Marsh, No. 14 Bromfield St., Boston, and I will wait upon him, that all suitable and necessary preliminary arrangements may be completed.

Respectfully,

B. F. HATCH, M. D.

Boston, November 2, 1857.

For the New England Spiritualist.

GOETHE'S SPIRITUALISM.

MR. EDITOR: — It may delight some of your readers as much as it did myself to learn that the religious opinions of the immortal Goethe, whose inner life, even here on earth, was one continued progression towards "Light"!) were in some respects like those of the Spiritualists of the present day. For their benefit and for yours, if you like to insert this in your paper, I copy the following from "The Life of Goethe," by G. H. Lewes.

He (Goethe) claimed the right of holding his inner being free from all prescribed dogmas, the right of developing himself religiously. With reference to the genuineness of Scripture, he maintains with the modern Spiritualists that nothing is genuine but what is truly excellent, which stands in harmony with the purest nature and reason, and which everywhere ministers to our highest development. He looked upon the Four Gospels as genuine, for there is in them, he said, a reflection of a greatness which emanated from the person of Jesus, and which was of as divine a kind as was ever seen upon earth. If I am asked whether it is in my nature to pay him devout reverence, I say, Certainly! I bow before him as the divine manifestation of the highest morality. Let mental culture go on advancing, let science go on gaining in depth and breadth, and the human intellect expand as it may, it will never go beyond the elevation and moral culture of Christianity as it shines forth in the Gospels. The mischievous sectarianism of Protestants will one day pass away, and with it the hatred between father and son, sister and brother; for as soon as the pure doctrine and love of Christ are comprehended in their true nature, they have become a living principle, we shall feel ourselves great and free as human beings, and not attach special importance to a degree more or less in the outward forms of religion. Besides, we shall all gradually advance from a Christianity of words and faith to a Christianity of feeling and action.

Let us remain untroubled about the future, he wrote to a friend. In our Father's kingdom there are many provinces, and as He has given here so happy a resting place, so He will kindly care for us above. Perhaps we shall be blessed with what here on earth has been denied us, *to know each other, merely by seeing one another*, and thence more thoroughly to love one another.

Was not the Light he called it in dying given him more abundantly in life, than is vouchsafed to most of us?

HOFFNUNG.

A SPIRIT COMMUNICATION

To Mrs. O. Bugbee, Lake Village, N. H.

How sweetly comes upon the ear, the rustling of the tiny wings of those
That often stirr'd your heart. How wildly sweet their song!
No ills disturb their peace. Nor shade that darling pet
That helped make up that little throng so kindly lent,
All the same dear ones that in the world made
Music to your heart, are now within the atmosphere
Of grace divine. Escape earth's snares and toils,
They chant new songs of triumph.
Thy kindness, sister, to rest in the land of darkness
Takes hold upon my heart. I love you
Now, as angels love, unlike the love of earth.
I often visit you; 'tis then I see and meet thy little ones,
All tapestried by Heaven.

I know you think it strange that messages like these
Come from the realms of bliss, of light.
I hear you say that other thoughts there fill
Immortal minds. But sister, sister dear,
Life is but one, begun on earth and finished here;
Elements, affections all the same, however cast.
Else no immortal life—redeemed father, mother
Without their kindling, loving hearts; thus 'twere robbing
God of that immortal life he gives to all.

We sing God's praises but, when deepest drink
Life's joys; struggling susceptibilities, which but exalt to
Highest, deepest tones. As the deep fountains of the soul
Are filled, so rise the song, the pæan and the praise.
Created to enjoy, "life's spring, end and aim,"
All best perfected, best advanced by holy love and fear;
Thus grace divine gilds the whole dome,
And greets the pilgrim with its golden spires.

God's grace so freely given, the signet ring
Of pardoned love, the penitence receives on earth,
Flushes new light and fills the Heavens with praise
Immeasurable—its breathings, joy and peace; its song,
Undying love.
Would that some notes that melt upon our harps,
Might fall upon your ear, and those you love,
That those dear ones, to me so kind on earth,
Might taste the joys that fill Aldulah's soul.

PASSED TO THE SPIRIT LIFE.

The following obituary notice, communicated through the mediumship of G. L. Peirce of Lowell, from the spirit of C. T. Torrey, is forwarded for publication by a friend.

"BROTHER NEWTON: I attended the funeral, through the mediumship of George L. Peirce, of sister MARY DEARBORN, widow of the late Major Thomas Dearborn, of India, N. H. She departed this life on the 14th of October, aged 82 years 4 months and 4 days. She left the shores of mortality with the full assurance of an endless life in the beatific regions of eternal Progression, with the sweet consolation of a speedy re-union, with her departed husband and children with whom she has, for the few last years, been holding daily intercourse. Of her it may truly be said,

A mother in Israel is gone;
A daughter in glory received,
An angel has entered her home,
The hope of her life is achieved.

C. T. TORREY by
G. L. PEIRCE, medium."

Lowell, Oct. 27, 1857.

In Northampton, Sept. 19th, MARY LILLA, aged 4 months, youngest daughter of D. H. and P. L. ELLS. Her funeral was attended by Miss Burbank, trance speaker. The discourse given on the occasion was of the highest character, deeply interesting, and full of comfort to parents and friends. E.

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS.

Dr. JOHN MAYHEW, travelling in New England.
D. F. GODDARD, Chelsea, Mass.
J. W. H. TOOHEY, Salem, Mass., box 219.
ALLEN PUTNAM, Esq., Roxbury, Mass.
Miss C. M. BEEBE, (now travelling in the West.)
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MORSE, Springfield, Mass.
A. E. NEWTON, Editor *N. E. Spiritualist*, Boston,
S. B. BRITTAN, Editor *Spiritual Age*, New York.
Rev. T. L. HARRIS, 447 Broome st.
WM. FISHBOUGH, Telegraph Office, New York.
R. P. AMBLER, " " " "
CHARLES PARTRIDGE, " " " "
Dr. J. R. ORTON, " " " "
HENRY H. TATOR, " " " "
Dr. R. T. HALLOCK, corner Christie and Broome Sts., N. Y.
Mr. and Mrs. U. CLARK, Ed. *Spiritual Clarion*, Auburn, N. Y.
R. P. WILSON, New York.
JOEL TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFANT, Esq., 836 Race St., Philadelphia.
S. C. HEWITT, Cleveland, Ohio.
JOHN HOBART, office *N. E. Spiritualist*, Boston.

TRANCE SPEAKERS.

Mrs. B. F. HATCH, at present in New York.
Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)
WILLIAM E. RICE, Boston. (Healing Medium.)
Mrs. J. H. CONANT, Boston.
Miss ROSA T. AMEDEY, Roxbury, Mass.
Miss SARAH A. MAGOUN, East Cambridge, Mass.
L. K. COONLEY, Portland, Me. (Healing Medium.)
F. L. WADSWORTH, Portland, Me. (Now in the West.)
JOHN M. SPEAR, Melrose, Mass.
Mrs. SARAH B. ELLIS, Hanson, Mass. (Healing Medium.)
Mrs. JOHN PUFFER, North Hanson, Mass. (Healing Medium.)
Miss A. W. SPRAGUE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
Mrs. A. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. F. HUNTLEY, Paper Mill Village, N. H.
N. S. GREENLEAF, Haverhill, Mass.
HERVEY BARBER, Warwick, Mass.
JOHN G. GLEASON, Plymouth, Mass.
H. P. FAIRFIELD, Wilbraham, Mass. (Healing Medium.)
WM. A. HUME, Collins Depot, Mass. (Now in the West.)
Mrs. BECK, 383 Eighth Avenue, N. Y. city
Mrs. C. M. TUTTLE, Albion, Mich. (Travelling in N. England.)
GEORGE ATKINS, Webster, Mass. (Healing Medium.)
Mrs. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.
ABRAHAM P. PIERCE, Augusta, Me.
Mrs. SARAH A. HORTON, Brandon, Vt.
Miss SARAH P. LAIRD, Lester, Vt.
E. S. TYLER, Auburn, N. Y.
DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.)
H. B. STORER, New Haven, Ct.
JAMES H. HARRIS, Center Abington, Mass.

SPECIAL NOTICES.

A. B. WHITING, of Michigan, will lecture in Portland, Me., the first three Sundays in November. He may be addressed at that place till November 15th.

L. JUDD PARDEE will lecture at Newburyport on Sunday the 25th inst. and at Providence the 1st and 2d Sundays in November.

LORING MOODY will lecture on Spiritualism in Lunenburg, Nov. 4 and 5; Acton, Nov. 8; Concord, Nov. 9; Lexington, Nov. 10; East Lexington, Nov. 11; Charlestown, Nov. 14. These lectures will be delivered in the evenings, except on Sundays. Will the friends in those places make all needful arrangements without further notice?

GRATUITOUS SERVICES FOR THE POOR.—Mr. Baxter, Healing Medium, from Quincy, will be in attendance at Dr. Main's Asylum, No. 7 Davis Street, on Wednesday and Saturday afternoons, for the purpose of attending gratuitously to the needs of very poor persons, who may be suffering from disease. Sons of Africa are especially invited to avail themselves of this invitation.

Mr. R. P. WILSON, late of Cincinnati, has associated with Dr. WELLINGTON, No. 34 East 12th st., N. Y., and will make Psychometric examinations and answer calls to lecture. They have a fine house and employ other Healing Mediums and attract many Spiritualists there, so that it is a pleasant home for the traveller and at very reasonable prices. See advertisement.

Mrs. L. B. SMITH, of Conn., has taken rooms at 45 Harrison avenue, Boston. She is a Writing-Medium and a Spirit-Seer; also a Healing Medium, and Delineator of Character. She may be found at her rooms on Tuesdays, Wednesdays, Thursdays and Fridays of each week. Will hold developing circles each evening. Mrs. Smith will also receive calls for lectures on Sundays. Terms, for delineation of character, 50 cts; written communications, 50c.; medical examinations and aid, $1.00. Admittance to evening circles, 25c. 32—2t.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—CORA V. T. HATCH, of New York; will lecture in the MELODEON on Sunday next, at 2½ and 7 o'clock, P. M. Singing by the Misses Hall.

SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon and evening. Admission free. Dr. A. B. CHILD is expected to speak in the afternoon, and L. B. MUNROE in the evening.

A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning at No. 14 Bromfield St. Admission 5 cents.

THE LADIES ASSOCIATION IN AID OF THE POOR,—entitled the "Harmonial Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in this benevolent work are invited to attend.

WEEKLY MEETING OF PRACTIAL SPIRITUALISTS.—A regular weekly meeting of persons interested in the Practical Application of Spiritualism to Individual and Social Life, now convenes every Thursday P. M., at half-past two o'clock, at the Spiritualists' Reading Room, No. 14 Bromfield street. All desirous of learning of Purposes and Plans are cordially invited to attend.

MEETINGS IN CHAPMAN HALL, School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

MEETINGS IN CHELSEA, on Sundays, morning and evening at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

IN SALEM. — Meetings for Trance Speaking in the Sewall st. church every Sunday afternoon and evening.

MEDIUMS IN BOSTON.

Mrs. R. H. Burt, Writing and Trance Medium, 163 Washington, opposite Milk St. Hours from 10 to 1, and from 2 to 7. 22—3m.

Mr. J. V. Mansfield, Test Writing Medium, No. 3 Winter Street, over G. Trumbull & Co.'s, Boston, or at his home, Chestnut st., Chelsea. Terms $1.00, in advance. All letters sent by mail must contain a postage stamp to prepay the postage.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance.

Mrs. Bean, RAPPING, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Mrs. B. K. Little, (formerly Miss Ellis) *Test Medium, by Rapping, Writing, and Trance.* Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms $1.00 per hour for one or two persons 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.00.

Mrs. Dickinson, No. 16 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the past, present and future.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium residence No. 11 Harrison Avenue. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

Mrs. O. Putnam, Writing and Trance Medium, No. 14 Montgomery place, Boston. Hours, from 9, A. M. to 6 P. M. Examinations and Trance, $1.00 each. Writing, 50 cents each.

N.B.—Public circle on Monday and Wednesday evenings at seven o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

General Advertisements.

NOW READY.

THE EDUCATOR:

Being Suggestions, Theoretical and Practical, designed to promote MAN-CULTURE AND INTEGRAL REFORM, with a view to the ultimate establishment of a DIVINE SOCIAL STATE ON EARTH. Comprised in a series of Revealments from organized Associations in the Spirit-Life, through JOHN MURRAY SPEAR.

The volume is finely printed, and well bound. Price $2.00; postage 37 cts. Its authors desire that, as far as practicable, the name and address of each purchaser be obtained by the Publishing Committee; hence the work will not, to any great extent, go into the ordinary channels of trade, but will be sold by the Committee, and by such agents as they may appoint. It may be had at the OFFICE OF PRACTICAL SPIRITUALISTS, Fountain House, Boston, or of the Editor, at 14 Bromfield Street. Also, of S. T. Munson, N. York; Barry & Henck, Philadelphia; Isaac Post, Rochester, N. Y.; Mrs. H. F. M. Brown, Cleveland, Ohio.

NOW Ready, Warren Chase's New Book: The LIFE-LINE OF THE LONE ONE; or Autobiography of the World's Child. Being a history of the successful struggles of an ambitious mind to rise from a dishonorable birth, abject poverty, limited slavery, scorn, contempt, and rivalry, to usefulness, distinction, and fame. The book contains an accurate likeness of the Lone One, in which thousands of persons may see the familiar face of a distinguished and popular lecturer of the nation.
Price $1. For sale by Warren Chase, at large, and by Bela Marsh, 14 Bromfield Street, Boston; sent by mail, postage free. Oct17 3t

DR. WOODWARD, an efficient trance medium, cures by magnetic manipulations, and removes depression of mind. Persons can avail themselves of all the facilities of Mrs. Churchill's long experience. Also Electro-Chemical, Medicated Vapor, Pack, Warm, Cold and Shower Baths. Invalid's Home, No. 6 La Grange Place, from Washington street, near Boylston Market, Boston, Mass.
M. Churchill, Botanic Physician. 27—3m

NEW EDITION. Facts and Important Information for Young Men, on the Self-indulgence of the Sexual Appetite, its destructive effects on health, exciting causes, prevention and cure. By Samuel Gregory, M. D. Price 12 cents. Nearly Fifty Thousand Copies of this work have been circulated, and Agents can be advantageously employed in extending its circulation much more widely. For sale by Bela Marsh, No. 14 Bromfield street. tf

TO THE AFFLICTED. Dr. S. CUTTER, assisted by Mrs. G. W. WALKER, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central street, Lowell, Mass. Patients will be accommodated with board. 31

VISITORS TO NEW YORK can find good rooms in a pleasant family, with all the comforts of a hotel and none of its disagreeable comforts, at No. 34 East 12th street, corner of University Place. No smoking allowed. Terms, Upper Rooms $1.00 per day; Third Story, $1.25 per day; Second Story, $1.50 per day.

WM. HOLLAND, Psychometric Clairvoyant and Healing Medium. Residence, 45 Broad street, Salem, Mass.

N. C. LEWIS, Clairvoyant Physician. Examinations and prescriptions by an Indian spirit of the olden time. No. 15 Beach street. 28—3 mos.

GEORGE ATKINS, CLAIRVOYANT AND HEALING MEDIUM may for the present be consulted at WEBSTER, MASS.
In cases where sickness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age and place of residence, the patient will obtain an examination and prescription written out with all requisite directions.
He also cures the sick by laying on of hands, and will, when desired, visit the sick in person. Terms when the patient is present, $1.00; when absent, $3.00. Payment strictly in advance 3m21

MRS. D. C. KENDALL, ARTIST, No. 6 LaGrange Place Boston. Flowers, Landscapes, etc., painted under Spiritual Influence.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus Ohio. Satisfaction guaranteed in all cases, and prices reasonable.

THIS DAY PUBLISHED: — "WHAT'S O'CLOCK?" Spiritual Manifestations. Are they in accordance with Reason and Revelation? Where on the dial-plate of the Nineteenth Century points most significantly the finger of God?
Aug. 6, 1857. 20—t.f. S. T. MUNSON, 5 Great Jones st., N. Y.

HEALING AND CLAIRVOYANT PRESCRIPTIONS DR. C. C. YORK gives Clairvoyant examinations and prescriptions by receiving the name, age, and residence of patients in their own hand writing, for two dollars, one dollar when present. The remedies—purely vegetable—are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who address must enclose a postage stamp to receive answers. Address Bela Marsh, 15 Franklin St., Boston, Mass.

NEW DEPOT FOR SPIRITUAL AND REFORM PUBLICATIONS, No. 5 Gt. Jones St., New York.
S. T. MUNSON would inform the friends abroad that he has established an Agency at the above Number, 2 doors East of Broadway, and near the La Farge Buildings, for the sale of all Spiritual and Reform Publications, where a complete assortment will be kept constantly on hand of all works pertaining to the subject of Spiritualism, and an early notice given of all new Books in the course of publication.
MISCELLANEOUS BOOKS AND PUBLICATIONS.
In addition to the foregoing, Mr M. will be able to supply orders for all other publications. All business entrusted to his care will be attended to with despatch.
SPIRITUAL PAPERS AND MONTHLIES.
Mr. M. is authorized to receive subscriptions for the following
New England Spiritualist, Boston. A. E. Newton. $2.00 per year.
Spl. Telegraph, New York. Chas. Partridge, Editor and Proprietor. $2.00]
Spl. Age, S. B. Brittan, Editor and Proprietor, $2.00.
Banner of Light, Luther Colby & Co., Boston, $2.00.
Herald of Light, Mr. T. L. Harris, New York, $1.50.
Tiffany's Monthly, Joel Tiffany, New York, $1.50.

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont Street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.
Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPOT, 214 HANOVER STREET, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

A. B. CHILD, M. D., DENTIST NO. 15 TREMONT Street, Boston, Mass.

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAVIS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.
☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.
Those sending locks of hair to indicate their diseases, should inclose $1. for the examination, with a letter stamp to prepay their postage.
Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.
Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charge $1.25 per day, or $7.00 per week, for 2 or 3 weeks.
H. F. GARDNER.

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.
All of Mrs. Mettler's Medicines for sale as above. 26—1

A REMARKABLE TEST. At the sitting of a circle a short time since, Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill enquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont St., and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had, and since Dr. Main has formed an acquaintance with the proprietor, he has informed him of the fact and here gives him the full benefit of it. The above is true in every particular.
CHARLES MAIN, No. 7 Davis Street, Boston.
This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercuria Disease, Piles and all gross acrid humors.
A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No 1 Tremont Temple, Boston, Mass. 52.1

A. C. STILES, M. D., BRIDGEPORT, CONN., INDEPENDENT CLAIRVOYANT. Terms: Clairvoyant Examination and Prescription, $2. By a lock of hair, if the most prominent symptom is given, $2; if *not* given, $3. Answering sealed letters, $1. To ensure attention, the fee must in all cases be advanced.
"Dr. Stiles's superior clairvoyant powers, his thorough medical and surgical education, with his experience from an extensive practice for over sixteen years, eminently qualify him for the best consulting Physician of the age. In all chronic diseases he stands unrivalled."
Office No. 227 Main Street.

J. A. BASSETT, CLAIRVOYANT AND HEALING PHYSICIAN, No. 14 Webb street, Salem, Mass.

TO THE AFFLICTED. Dr. A. C. Dresser, Clairvoyant and Healing Physician, so celebrated for remarkable cures, may be consulted upon all diseases that flesh is heir to. Terms for examination when present, $1.00; when absent, $3.00. Patients will be visited in the city and vicinity, if desirable. Medical House and Office, 33 Charter street, Salem, Mass.

SUFFOLK DYE HOUSE. Corner of Court & Howard Streets, Boston.

DR. A. N. SHERMAN, ECLECTIC PHYSICIAN AND HEALING MEDIUM, of Norwich, Ct., the success of whose treatment is so well known throughout the Northern, Eastern and Middle States, expects to spend the Summer in a tour through the Eastern part of Massachusetts and the State of New Hampshire. Those who may wish to secure the advantage of his professional services can do so by addressing a line through the post, at Boston, Mass. In cases of Lumbago (or stitch in the back), the Doctor pledges to remove all pain in five minutes, or consent to be posted as an impostor. This offer is not made for the purpose of boasting, but as an answer to the challenge so frequently made by sceptics for a test of superior medical treatment. The poor attended without charge. Free lectures on the subject of Spiritualism will be delivered as occasion may offer. Address as above.

Interesting Miscellany.

THE FAREWELL.

Dear one, now
I feel that my poor heart must bid farewell
To thine. Oh! no, no, dearest! not farewell,
For oft I will be with thee on the earth,
Although my home be Heaven. At eventide,
When thou art wandering by the silent stream,
To muse upon the sweet and mournful past,
I will walk with thee hand in hand, and share
Thy gentle thought and fancies; in thy grief,
When all seems dark and desolate around
Thy bleak and lonely pathway, I will glide
Like a bright shadow o'er thy soul, and charm
Away thy sorrow; in the quiet hush
Of the deep night, when thy dear head is laid
Upon thy pillow, and thy spirit craves
Communion with my spirit, I will come
To nerve thy heart with strength, and gently lay
My lip upon thy forehead with a touch
Like the soft kisses of the southern breeze,
Stealing o'er bowers of roses; when the wild,
Dark storms of life beat fiercely on thy head,
Thou wilt behold my semblance on the cloud,
A rainbow to thy spirit; I will bend
At times, above the fount within thy soul,
And thou wilt see my image in its depths,
Gazing into thy dark eyes with a smile,
As I have gazed in life. And I will come
To thee in dreams, my spirit mate, and we
With clasping hands and intertwining wings,
Will nightly wander o'er the starry deep,
And by the blessed streams of Paradise,
Loving in Heaven as we have loved on Earth.

ATTRACTION AND REPULSION.

Repulsion to Attraction cried,
"Why do you draw me thus aside?"
Attraction answered in a crack:
"If I pull this way, you pull back.
We're both endued with equal might,
To keep the equilibrium right.
Should you, Repulsion, push too hard,
The universe would soon be marred;
And I to quit my destined law,
Should soon the world to ruin draw;
Then ne'er to join in friendship chafe,
'Tis opposition keeps us safe."

Thus, in a nation, parties view;
Some this, and others that pursue.
The quarrel has a good effect,
For if those cheat us, these detect;
But should they hands of friendship strike,
Why, then they'd all be rogues alike.

MPLE WORDS.

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century;—

But better far it is to speak
One simple word, which now and then
And friendless [illegible] free nature in the weak

To write one earnest word or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

He who does this, in verse or prose,
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye. *Lowell.*

THE SUNBEAM.

Freighted with warmth, a sunbeam fell
On the snow-wreath, frigid and cold,
And it vanished away,
'Neath the powerful ray,
Ere the day-god its course had rolled.

Laden with love, a sunbeam fell
On the floweret's opening cup;
It raised its head
From its grassy bed,
And offered its fragrance up.

Laden with light, a sunbeam fell
In a narrow and dingy street,
And a noisy shout
From the crowd rang out,
As the children its coming greet.

Laden with health, a sunbeam strayed
To the invalid's darkened room,
And it played like a sprite,
On the drapery white,
Sending brightness to sadness and gloom.

Freighted with mirth, a sunbeam fell
On a rippling, babbling stream,
And it danced along,
With a merry song,
Through enamelled banks of green.

Laden with beauty, a sunset-ray
Fell on the earth so fair,
And it gilded the trees,
And played with the breeze,
And filled all the ambient air!

Laden with hope, a sunbeam fell
On a grave in the church-yard lone,
And it seemed a way —
That golden ray —
For the angel-band to come!

TEARS AND BLUSHES. — The poet Goethe, being once in the company of a mother who had occasion to reprove her young daughter, just budding into womanhood, when he saw the young girl blush and burst into tears, said: "How beautiful your reproof has made your daughter. The crimson hue and those silver tears become her better than any ornament of gold or pearls. These may be hung on the neck of a wanton; but those are never seen disconnected with moral purity. A full blown rose, besprinkled with the purest dew, is not so beautiful as this child blushing beneath her parent's displeasure, and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwell."

Leaves are light, and useless, and idle, and wavering, and changeable; they even dance; yet God in his wisdom, has made them part of the oak. In so doing, he has given us a lesson not to deny the stout-heartedness within, because we see the lightsomeness without. — *Hare.*

TRANQUILLITY. — Quick streams are the foulest; they clean themselves when they flow more quietly; and perhaps it is the still, quiet life of women, that causes their superior moral purity; as substances do not crystallize regularly, except in a state of repose.

SPIRIT-FAITH OF THE NEW ZEALANDERS.

The following extracts from a work entitled "Traditions and Superstitions of New Zealanders by Edward Shortland," are copied from the *London Christian Times*. Notwithstanding the semi-incredulous tone of the latter part of the narrative, we are inclined to believe the great truth of spirit-communication is here rudely exemplified. Of course we should not look for beauty, harmony, or unusual consistency in these manifestations, any more than we should expect extraordinary intellectual power in these untutored heathen. A stream suits its level to the country through which it flows; and so must spirit-power manifest itself according to the condition and development of its subjects and recipients.

SPIRITS OF THE DEAD.

The ancient fables of the New Zealanders refer to beings having supernatural powers, called Atua, who existed in times past; but none of these divinities are believed to take any interest in the affairs of the present race of men.

The gods whom the New Zealanders fear are the spirits of the dead, who are believed to be constantly watching over the living with jealous eye, lest they should neglect any part of the law relating to persons or things subject to the sacred restriction called tabu. These spirits, however, confine their care almost exclusively to persons among the living with whom they are connected by ties of relationship; so that every tribe and every family has its own proper Atua.

The Atua who more particularly watch over the fortunes of a tribe are spirits of its warriors and other great men. In war these spirits are supposed to attend the army, and direct its movements while on its march, by communicating advice or warning through some one or other of their nearest living kinsmen. In actual conflict, they hover over the combatants, and inspire courage into the hearts of their own tribe.

Mr. Shortland gives a curious account of his presence at a New Zealand seance, when he heard what was supposed to be the voice of an Atua. We must premise that the author had been unsuccessful in his attempts to obtain an interview with the spirits, when Tarapipipi, a converted native, offered to be his guide to an old woman who was what would be called a medium in our country now:—

A NEW ZEALAND MEDIUM.

Tarapipipi's voluntary offer was therefore eagerly accepted. And we were on the point of setting off in quest of the old woman, when a young man named Tuakaraina joined us, and as a matter of course, with the inquisitive ness of his countrymen, asked what we were talking about, and where we were going.

Tuakaraina was a cousin of Tarapipipi, but not a Christian. However, we could not avoid making him acquainted with our design. And when he heard it, perhaps out of deference to Tarapipipi, he made no objection, and even consented to go on before and inquire if the old lady was in her house, in order to prevent the people of the village knowing anything of what we were about to do.

In a few minutes, Tuakaraina brought us information, that if we wished to see the old lady that evening, we must go to her cultivation ground, more than a half a mile distant, where she was then dwelling in a solitary hut. At the same time, as it was getting dark, and a thin misty rain was falling, he advised the postponement of our visit till the following morning.

This arrangement, however, I did not approve; for I feared if I delayed, the old lady might gain intelligence of our intention, and make some preparations to receive us; whereas by going now, we must take her quite by surprise, in a position where she would have but little opportunity to practise deception. The point was left to my decision, and it was resolved to go at once. So leaving Tuakaraina to take a different path to avoid observation, I and the young chief walked on quickly, and fortunately were not again interrupted.

When we were at some little distance from the village, Tuakaraina rejoined us, carrying a lighted brand in his hand, which was of great service; for the path, lying partly through a forest, was much obstructed with trunks of trees and other impediments. At length we approached the spot where we expected to find the old woman, and Tarapipipi bid us go on before, saying he would follow and conceal himself somewhere within hearing, while we entered the hut alone; for he did not wish her to know that he was one of the party.

Probably some superstitious dread caused him to act in this manner, or perhaps, as a professing Christian, he might have thought it improper to be more than a spectator on such an occasion.

In a few minutes, I and my guide stood at the entrance of a long low hut—the sort of temporary building usually erected in such places, only larger than ordinary. Apparently our approach had not been noticed, for we found the old woman wrapt in her blanket, seated composedly by a blazing fire, while two female slaves opposite her were busily employed talking and weaving potatoe baskets. As soon, however, as we were discovered, the mistress bade us enter, and motioning her two slaves to move further off, gave up to us her own place, which was spread with a neat mat of plaited flax, and took theirs. She expressed no surprise at our paying her a visit at such an irregular hour, though I was a stranger; but after welcoming me and taking away some of her things, which she thought might incommode me, sat quietly by the door, while Tuakaraina began to cut up some tobacco for his pipe, at the same time relating with great volubility the latest news of the village. Taking a hint from my companion, I offered the old lady some tobacco. She graciously accepted it; and, having rubbed a small piece between her hands till it was nearly reduced to powder, packed the mass carefully in the bowl of a short black pipe, which she produced from some place of concealment beneath her cloak. She then selected a glowing coal, placed it on the tobacco to ignite it, and sucked in the smoke with the gusto of a connoisseur.

After sufficient time had been devoted to this introductory ceremony, Tuakaraina said abruptly, "All that we have been talking about, mother, has nothing to do with the cause of our coming here to pay you this visit."

"I suppose not," she replied.

"This stranger," he continued, "is an unbeliever, who declares that our Atua Maoria are a humbug; so I have brought him here that he may see and hear them."

"It is a dangerous experiment for your friend. Who knows the thoughts of Atua? They may be displeased; and their anger will fall on the Pakeha" [European].

"What matter if it does, mother? He is an unbeliever. What matter, then, if the Atua punish him? His own wish brought him here; and any evil that befalls him will come on him by his own act."

I must own I was not pleased with these sentiments of Tuakaraina. He appeared so eager to prove the truth of his gods, that I did not feel quite satisfied he would not readily be a party to any trick to punish me. I felt secure, however, of having within reach a friend in Tarapipipi, who would guard me against any unfair play.

The old lady still objected, on the plea that she had lately become a missionary, which term with them is synonymous with that of Christian, and that Tarapipipi would be angry. I began to fear that I should be forced to return without having satisfied my curiosity. Tarapipipi, however made his appearance, and sitting down just without the entrance to the hut, took part in the dialogue.

"There is no wrong, mother, in what the stranger wishes. Do not refuse on my account."

"Very well," replied the old lady; "we shall see what will happen." And without saying more, she left off smoking, removed all the blazing sticks from the fire, so as to obscure the light partially, and then sat quite still.

The two slave-women, who up to this time had gone on with their work, now ceased to ply their fingers, laid their baskets down quietly, and also sat still without speaking.

For a while, we all observed a complete silence; but no strange sound was heard. At length Tuakaraina began to show symptoms of impatience. He suggested, that probably the pipes we had been smoking kept the Atua away because of their aversion to come near food intended to be eaten afterwards by man: so, collecting them together, he placed them on the ground outside the hut. Still no voice was heard, nor intimation that any Atua would appear. He then quitted his seat by me, and took the opposite side of the fire, near the old lady; there he stretched himself at full length, with his face to the ground, and called on the Atua by name.

"Why are you so long in coming?" he shouted angrily. "Are you at Waikato? or where else at a distance, that you do not quickly?"

The flame of the fire had by this time gone out, and the embers alone gave a dim light. It was, however, sufficient to enable me to distinguish the persons in the hut. They all sat still except Tuakaraina, who, rolling himself on his belly, ceased not to call on his gods with great energy.

The sight was strange and unexpected, and, at the moment, made a great impression on me. In spite of my better judgment, involuntary fancies would intrude on my imagination. Was it only a mere juggle I was about to witness? Might there not be more things in heaven and earth than were dreamt of in man's philosophy?

These speculations were suddenly interrupted by a sound, as if something heavy had fallen on the roof of the hut; and then a rustling noise, such as might be made by a rat, creeping along the thatch till it stopt just over our heads.

The old woman covered her head and face in her blanket, and bent herself up nearly double, her head resting on her knees. An immediately from the spot where the rustling noise had ceased issued sounds imitative of a voice, but [illegible] of being articulated in ordinary tones. The moment it was heard, Tuakaraina and the others present recognized the voice of Te Waharoa, Tarapipipi's father.

The voice said something to the son, which I did not understand; but afterwards learnt that it was a private matter, known only to Tarapipipi and his wife. Tarapipipi quickly interrupted him, saying — "Do n't speak on that subject, father but turn to welcome our Pakeha."

Immediately the voice welomed me after the manner of the tribe — *E te mœuwhiti, e to Pakeha, tautimri,* &c. (Welcome hither, sir guest, sir stranger, &c.) Tarapipipi, though outside the hut, was still very close to me; and, leaning towards me, he said in a whisper, "Put your hand over the old woman's mouth quickly."

I no sooner did as he bid me, than the same voice demanded, "Who has put his hand to touch me?"

This seemed a sufficient proof that the voice came from the mouth of the old woman; and I also noticed, that whenever the whistling voice was heard, I could not distinguish her breathing; but immediately on its ceasing, the breathing was heard as if accelerated after an exertion.

Fearing the scene might end prematurely if I uttered a word of ridicule or doubt, I gravely addressed the supposed owner of the voice, and requested him to come into the hut, and permit us (see as well as hear him.

He replied that he was a lizard and would not come nearer for fear of injuring me.

Tuakaraina hereupon interposed, urging him to show himself, and punish the Pakeha.

"Come," said he, "and alight on this Pakeha's back. What matter if he be killed? it will be the fault of his obstinate unbelief."

No persuasions, however, or taunts, could induce Te Waharoa to injure the friend of his son; at least that was the reason he gave why he would not consent to show himself to us. And he soon changed the subject of discourse by observing — "Now that you have given me the trouble to come so far to visit you, it is surely your intention to make me a fine present — a cask of tobacco, or a coat."

"Of what possible service will a coat be to a spirit?" rejoined the son, laughing. "How will you be able to put it on?"

Te Waharoa did not answer this query, but took leave of us, saying that he would send Whitiki to visit us, who might not be deterred by the same scruples as he was from gratifying our foolish wish.

IMPARTIALITY. — Some people consider themselves impartial, because, instead of adopting any new errors, they merely adhere to their old ones; as old men think they avoid all fashions in dress, by always sticking to one.

The odor of floers is never so sweet and strong as before a storm. Beautiful soul! when the storm draws nigh thee, be a floer.

Respect the dignity of man, and he will respect himself.

A LESSON ON TRUE CHARITY.

At a missionary meeting among the negroes in the West Indies, it is related, these resolutions were adopted: 1. We will all give something. 2. We will each give according to our ability. 3. We will give willingly. At the close of the meeting a leading negro took his seat at the table with pen and ink, to put down what each came to contribute.

Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro, who was almost as rich as the rest united. He threw down a small silver coin.

"Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second."

The rich old man accordingly took it up, and hobbled back to his seat much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying.

"Dar—take dat!"

It was a valuable piece of gold, but it was given so ill-temperedly that the chairman answered:

"No, sah, dat wont do! Dat may be 'cordin' to de fust and second resolutions, but not 'cordin' to de third."

He was obliged to take it up again. Still angry with himself, the rich old negro sat a long time until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table.

"Dar, now, berry well," said the presiding negro, "dat will do, dat am 'cordin' to *all* de resolutions."

This simple narrative contains in a nutshell the whole formula of benevolence.

THE TRUE MAHOMETAN SPIRIT.

A certain good-natured old Vermont farmer preserved his constant good nature, let what would turn up. One day, while the black tongue prevailed in that State, one of his men came in bringing the news that one of his red oxen was dead.

"Is he?" said the old man; "well, he always was a breechy cuss. Take off his hide, and carry it down to Fletcher's; it will bring the cash."

An hour or so afterwards the man came back with the news that "line back" and his mate were both dead.

"Are they?" said the old man; "well, I took them of B——— to save a debt I never expected to get. It's lucky that it ain't the brindle's. Take the hides down to Fletcher's, they'll bring the cash."

After the lapse of an hour the man came back again to tell him that the nigh brindle was dead.

"Is he?" said the old man; "well, he was a very old ox. Take off his hide, and take it down to Fletcher's; it's worth cash and will bring more than any two of the others."

Hereupon his wife, who was a very pious soul, taking upon herself the office of Eliphaz, reprimanded her husband severely, and asked him if he was not aware that his loss was a judgment from Heaven upon him for his wickedness?

"Is it?" said the old fellow; "well, if they will take the judgment in cattle, it's the easiest way I can pay for it."

FIRST A CORNER, AND THEN ALL. — When a sin is let in as a suppliant, it remains in as a tyrant. The Arabs have a fable of a miller who one day was startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel, "I only want to get my nose in." The nose was let in—then the neck—and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained in a room certainly not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am."

There is a capital story told of some one who prayed that the Lord would "bless the potato crop, which seemed to have been smitten in his displeasure, and regard with special smiles the few planted in our back garden."

An old lady of our acquaintance believes every calamity that happens to herself a trial, and every one that happens to her friends a judgment.

Give the devil his due. Certainly, says a cotemporary; but it is better to have no dealings with the devil, and there will be nothing due him.

NEW ENGLAND SPIRITUALIST.

TERMS: — $2.00 a year, or $1 for six months, always in advance. To clubs, five copies for $8.00; ten copies $15.00 To city subscribers, when served by carrier, $2.25.

Single copies of the SPIRITUALIST may be procured of
BELA MARSH, 14 Bromfield street, Boston.
FEDERHEN & Co. 9 Court street, Boston.
FETRIDGE & Co., 100 Washington street, Boston.
JOHN J. DYER & Co., 11 Court Avenue, Boston.
DEXTER DAME, 70 Washington street, Roxbury, Mass.
E. S. MCDONALD, 78 Central Street, Lowell.
PHILIP TEARE, Woburn, Mass.
E. S. AYRES, Portland, Me.
A. ROSE, Hartford, Conn
S. W. SHAW, and O. WILMARTH, Providence, R. I.
SAMUEL BARRY, 221 Arch street, Philadelphia.
S. F. HOW, 3 First street, and Union Depot, Troy, N. Y.
A. BARTLETT, Bangor, Me.
MRS. BLY, 160 Vine street, Cincinnati, Ohio.
VALENTINE & Co., San Francisco, Cal., Sole Agents for the Pacific Coast.
JOHN SCOTT, St. Louis, Mo.
S. W. PEASE & Co., Cincinnati, Ohio.
H. TAYLOR, Sun Building, Baltimore.
F. MCBRIDE, Post Office, Charlestown, Mass.
A. S. TAYLOR 289 Third Avenue, New York.
S. T. MUNSON, 5 Great Jones street, New York.

The following persons will receive subscriptions for the SPIRITUALIST in their respective localities:
MAINE.—Augusta, W. J. Kilburn; Bangor, A. Bartlett; Camden, A. D. Tyler; Gardiner, J. R. Barnes; Kennebunk, E. Willard, P. M.; Montville, Jona. Bean, M. D.; Portland, M. F. Whittier; Presque Isle, J. B. Hall, P. M.; Rockland, C. Coffran, M. D.
NEW HAMPSHIRE. — Claremont, E. B. Alden; Exeter, Dr. W. L. Johnson; Great Falls, H. H. Bracey; Hampton Falls, J. Cram; Laconia, C. W. Cooke; Manchester, Dr. J. H. Copp; Paper-Mill Village, A. T. Kneeland; Portsmouth, Ira Willey and W. H. Foster; Sutton, Joseph Harvey; Winchester, S. T. Saben.
MASSACHUSETTS. — Abington, Wm. R. Washburne; Athol, S. F. Cheney; Chelsea, Thos. Sweetser; Chicopee Falls, John Ordway; Collins Depot, W. Collins; Concord, James Giles: Groton Centre, I. L. Cragin; Hanson, Marcus Ames; Haverhill, Jonathan Stevens; Lawrence, J. F. Merriam; Lynn, Jonathan Buffum; Lowell, L. Cambridge; Natick, A. H. Davis; Newburyport, John S. Gilman; No. Adams, S. Sedgwick; S. Weymouth, Samuel Newcomb; Springfield, Rufus Elmer; Ware Village, Leander Hamilton; Worcester, C. J. B. Waters, 163 Main Street.
VERMONT. — Burlington, S. B. Nichols; Danville, Geo. F. Green; South Reading, D. P. Wilder; Vergennes, J. B. Husted; W. Brattleboro', John Liscom; Windsor, T. B. Winn; Woodstock, J. D. Powers; Brandon, E. H. Willis,
CONNECTICUT.—Southington, Daniel Norton.
OHIO. — Chagrin Falls, Dr. A. Harlow; Cincinnati, F. Bly and S. W. Pease & Co.; Cleveland, Mrs. H. F. M Brown; Columbus, Joel Watson.
MISSOURI. — St. Louis, A. Miltenberger.
ILLINOIS. — Alton, William Nixon;
NEW YORK. — Clay, Orris Barnes; Malone, R. M. West.
INDIANA. — Pennville, Jay Co., Enos Lewis.
MICHIGAN. — Decatur, W. H. Keeler; Albion, M. H. Tuttle; Orlando Thayer, Saguenaw, Saguenaw County.
PENNSYLVANIA. — Columbus, J. Judson; Easton, Dr. O. D. Wilcox; New Brighton, M. A. Townsend,
TENNESSEE. — Nashville, Alex. Mackenzie.
Also, all the lecturers whose names appear in the list inside, together with the following persons:
Warren Chase, H. Cutler, Calvin Hall, Warren Brown, D. F. Goddard.

Bela Marsh's Advertisements.

BELA MARSH,

No. 14 Bromfield Street, Boston,

Keeps constantly on hand, for sale at the Publishers' prices, the Books named in the following list of Spiritual Works, together with many others suitable for the times. All new publications received as soon as issued, and the trade supplied at a liberal discount, in which case the freight will be paid by the purchaser. Orders are respectfully solicited.

A BEAUTIFUL GIFT BOOK. THE BOQUET OF SPIRITUAL FLOWERS: Received chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. — Cold, cold must be the heart that does not soften at the repeated coming and sound of angel footsteps. — Flora. In various bindings. Price, 85 cents, $1, and $1.50.

NEW BOOK. The MISTAKE of CHRISTENDOM or, Jesus and his Gospel before Paul and Christianity. By George Stearns. "The Truth shall make you free." Price $1.00. Just Published and for sale by Bela Marsh, 14 Bromfield street.

WOODMAN'S THREE LECTURES in reply to Dr. Dwight's sermon on Spiritualism. Price 25 cts.

NEW WORK. A Review of Rev. I. E. Dwinells' Sermon against Spiritualism. By J. H. W. TOOHEY. Price, 20 cents.

"THE PSALMS OF LIFE." A compilation of Psalms, Hymns, Chants, &c., embodying the Spiritual, Progressive, and Reformatory sentiments of the present age. By JOHN S. ADAMS. Price, 75 cents.
Also, "THE HARMONIAD" and Sacred Melodist, 160 pages. Price, in Boards, 38 cents single, $3.50 per dozen.

Marriage and Parentage. By Henry C. Wright. Price $1.00

Modern Spiritualism. Its Facts and Fanaticisms, its Consistencies and Contradictions; with an Appendix. By E. W. Capron. Price $1.00.

The Spirit Minstrel. By J. B. Packard and J. S. Loveland. Price in paper covers, 25 c.; in cloth backs, 38 c.

What's o'Clock? Modern Spiritual Manifestations. Are they in accordance with Reason and Past Revelation? Price, 15 cents.

The Magic Staff; An Autobiography of Andrew Jackson Davis. A new work. Price, $1.25.

Tiffany's Monthly. $1.00 per annum.

The Wisdom of Angels. By T. L. Harris. Price, 75 cents.

Hymns of Spiritual Devotion. By T. L. Harris. Price, 40 cents.

The Herald of Light. Monthly. By T. L. Harris. Price, 15 cents.

The Penetralia; Being Harmonial Answers to Important Questions, A New Work, by Andrew Jackson Davis. Price, $1.00.

Tiffany's Spiritualism Explained; In Twelve Lectures.

Natty, a Spirit; By Allen Putnam. Price 62½ cts.

The Ministry of Angels Realized; A Letter to the Edwards Congregational Church, Boston By Mr. and Mrs E. A. Newton. Price 15 cts., single; $1.25 a dozen; $10 a hundred.

Answer to Charges of Belief in Modern Revelations, &c.; given before the Edwards Congregational Church, Boston. By A. E. Newton. Price 10 cents.

The Lily Wreath of Spiritual Communications; Through Mrs. J. S. Adams, and others. 85 cents, $1.50 and $1.

The Bouquet of Spiritual Flowers; Received through the mediumship of Mrs. J. S Adams, and others. Prices as above.

A Lyric of the Golden Age. Thomas L. Harris. Price, $1.50.

Prof. Hare's Large Work; Experimental Investigations of the Spirit Manifestations, &c. Price $1 75.

Scenes in the Spirit World; By Hudson Tuttle. Price 50 cents.

The Progressive Life of Spirits after Death. Price 15 cents.

The Present Age and Inner Life. By J. Davis. Price, $1.

The Harmonial Man. By Andrew J. Davis. Price 30 cents.

Nature's Divine Revelations, &c. By Andrew J. Davis. Price $2 00.

The Great Harmonia. By Andrew J. Davis. Vol I., The Physician Price $1.00 Vol. II., The Teacher. Price $1.00. Vol. III., The Seer Price $1.00 Vol. IV. The Reformer. Price $1.00.

The Philosophy of Spiritual Intercourse. By A. J. Davis. 50 c.

Free Thoughts Concerning Religion. By A. J. Davis. Price 15 c.

The Philosophy of Special Providences. By A. J. Davis Price 17 c

The Approaching Crisis. By Andrew J. Davis. Price 50 c.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass. By John S. Adams. Price 15 c.

A Rivulet from the Ocean of Truth. An interesting narrative of the advancement of a Spirit from darkness into light, by J. S. Adams. 50 c.

Review of Rev. Charles Beecher. By John S. Adams. Price 6 cents.

An Epic of the Starry Heaven. Thomas L. Harris. Price 75c.

Lyric of the Morning Land. Thomas L. Harris. Price 75c.

Epitome of Spiritual Intercourse. By Alfred Cridge. Price 38 c.

Courtney's Review of Dr. Dodd's Theory Price 25 cents.

Book for Skeptics. Price 25 cts.

New Testament "Miracles" and "Modern Miracles." Price 30 c.

Proceedings of the Hartford Bible Convention. Price 75 c.

Spiritualism. By Edmonds and Dexter, in two vols. Price $1.25 each

An Exposition of Views respecting the principal Facts, Causes, and Peculiarities involved in Spirit Manifestations. By Adin Ballou. Price in cloth, 75 c.; paper, 50 c.

The Religion of Manhood; By J H Robinson; with Introduction by A. E. Newton. Price in cloth, 75 c.; in paper, 50 c.

Familiar Spirits and Spiritual Manifestations. By Dr. Enoch Pond, with a Reply by A. Bingham. Price 15 c.

The Philosophy of Creation. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 38 c.

Astounding Facts from the Spirit World. By J. A. Gridley, Southampton, Mass. Price 63 cts.

Spirit Intercourse. By Herman Snow. Price 60 cts.

The Seeress of Prevorst. Price 38 c.

Book of Human Nature. By La Roy Sunderland. Price $1.00.

Book of Health. By the same. Price 25 c.

Book of Psychology. By the same. Price 25 c.

Theory of Nutrition. The Treatment of Disease, and Philosophy of Healing, without Medicine. By La Roy Sunderland. Price 50 cents.

Spirits Work Real, but not Miraculous. By A. Putnam. Price 25 c.

Philosophy of the Spirit World. By Rev. Charles Hammond. 63 c.

The Birth of the Universe. By and through R. P. Ambler. Price 50 c

Erittan and Richmond's Discussion. Price $1.00.

Discourses from the Spirit World. Dictated by Stephen Olin, through Rev. R. P. Wilson, writing medium. Price 63 c.

Messages from the Superior State. Communicated by John Murray, through John M. Spear. Price 50 c.

The Pilgrimage of Thomas Paine. C. Hammond, Medium. 75 cts

Reichenbach's Dynamics of Magnetism. Price $1.00.

Pneumatology, By Stilling. Edited by Rev. Geo. Bush. Price 75 c.

Celestial Telegraph. By L. A. Cahagnet. Price $1.00.

Voices from the Spirit World. Isaac Post, Medium. Price 50 c.

Night Side of Nature. By Catherine Crowe. Price $1.25

The Healing of the Nations. Through Charles Linton, Medium, with an Introduction and Appendix, by Gov. Tallmadge Price $1.50.

Reply to the Rev. Dr. W. P. Lunt's Discourse. By Miss E. R. Torrey, of Quincy, Mass. Price 15 cents.

The History of Dungeon Rock. By Enesee. Price 25 cents.

A Voice from the Prison; by James A. Clay. Price 75 cents.

Mr. Parker's Sermon on Immortal Life. Price 10 cents each. All the other publications of Mr. Parker, for sale as above.

The Social Revolutionist: A month of 32 octavo pp., for the Free Discussion of general principles and practical measures, pertaining to human progress and general well-being. For the students of radical truth: it is calm, fearless, and searching. John Patterson, Berlin Hights, Ohio. $1 00 a year.

RICE'S SPIRIT MEDICINES.

PURIFYING SYRUP, Price, $1.00 per bottle. NERVE SOOTHING ELIXIR, Price, 50 cents per bottle. HEALING OINTMENT, Price, 25 cts. per box. PULMONARY SYRUP, Price, 50 cents per bottle.
These Medicines have all been tested and can be relied upon; they contain no poison. They are all PREPARED FROM SPIRIT DIRECTIONS by WILLIAM E. RICE. For sale by BELA MARSH, No. 14 BROMFIELD ST., BOSTON. ☞ WM. E. RICE may be addressed at 98 Hudson st. 1tf.

MR S. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and purely vegetable, and perfectly safe under all circumstances.
MRS. METTLER'S RESTORATIVE SYRUP — For an Impure State of the Blood, derangement of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headaches, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucous Membrane, etc. Price, per bottl $1.
MRS. METTLER'S DYSENTRY CORDIAL — A Stomach and Bowel Corrector. Price per bottle, 50 cents.
MRS. METTLER'S CELEBRATED ELIXIR — For Cholera, Colic Pains, Cramps of the Stomach and Bowels Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries. Price, per bottle 50 cents.
MRS. METTLER'S NEUTRALIZING MIXTURE — For Bilious Obstructions, Acidity of the Stomach, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price, per bottle 50 cents.
MRS. METTLER'S PULMONARIA — For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all Diseases of the Respiratory Organs. Price, per bottle $1.00
MRS. METTLER'S HEALING OINTMENT — For Burns, Scalds, Fresh Cuts, and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chafing. Price, per box 25 cents.
MRS. METTLER'S LINIMENT — Which supplies a deficiency long felt respecting cases of Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc. etc. Price, $1 per bottle. JAMES MCLESTER, Proprietor.
For sale, at wholesale or retail, by BELA MARSH, Agent, No. 14 Bromfield street.

A NEW BOOK, entitled THE KINGDOM OF HEAVEN; or The Golden Age, by E. W. Loveland, is now ready for the public. It is divided into nine Books.
BOOK I. — Contains an Explanation of the Teachings and Miracles o Jesus Christ.
BOOK II. — Gives an accounnt of the Ages of Iron, Silver, and Gold.
BOOK III. — Of the One Family in Heaven and Earth, etc.
The work contains nearly 300 pages, will be printed on good paper, and neatly bound in cloth. Price 75 cents.
For sale by BELA MARSH, No. 15 Franklin st., Boston
20 tf